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BIOGRAPHY.

LIFE OF BISHOP KEN.

**BISHOP KEN** was born at Barkhamstead, in Hertfordshire, in July, 1637. His father's family was of great antiquity, and had possessed a very plentiful fortune for many generations.

He was sent to school at Winchester College, where he contracted that friendship, so closely at length cemented, between himself and that afterwards most truly pious prelate, Dr. Francis Turner, late Bishop of Ely; and where his parts, application, and behaviour, were so well employed, and observed, that he was elected to New-College, Oxon; where he took his Batchelor of Arts degree, May 3, 1661; and his degree of Master of Arts, Jan. 21, 1664; Batchelor of Divinity, 1678; and Doctor of Divinity, June 30, 1679. As soon as his circumstances would permit, he gave them upwards of one hundred pounds, as a small acknowledgment for his education, and towards the erecting of their new building.

He was from hence, on Dec. 8, in the year 1666, chosen into the Society of Winchester, where his most exemplary goodness and piety did eminently exert itself; for that college being chiefly designed by its founder for a retired and studious life, what could a great and generous spirit propose, but the good of souls, and the glory of that God, to whom he constantly ascribed it, even in his most familiar letters? And for this purpose, he kept a constant course of preaching at St. John's Church in the Soak, near Winton, (where there was

no preaching Minister, and which he therefore called his cure) and brought many Anabaptists to the Church of England, and baptized them himself. And that neither his study might be the aggressor on his hours of instruction; or what he judged his duty prevent his improvement; or both, his closet addresses to his God; he strictly accustomed himself to but one sleep, which often obliged him to rise at one or two of the clock in the morning, and sometimes sooner; and grew so habitual, that it continued with him almost till his last illness. And so lively and cheerful was his temper, that he would be very facetious and entertaining to his friends in the evening, even when it was perceived that with difficulty he kept his eyes open; and then seemed to go to rest with no other purpose than the refreshing and enabling him with more vigour and cheerfulness to sing his morning hymn, as he then used to do to his lute before he put on his clothes.

Some time after he was fellow of Winchester College, Dr. George Morley, then Bishop of that diocese, made him his domestic chaplain, and presented him to the parsonage of Woodhay, in Hampshire, vacant by the removal of his tutor, Dr. Sharrock. And it was about this time he composed and published his *Manual of Prayers for the Use of the Winchester Scholars*. That prelate soon after, without any application made in his behalf, preferred him to the dignity of a prebendary in the cathedral Church of Winton; and he was installed accordingly, April 12, 1669; in which post he was taken notice of by King Charles II. In the year 1675, the year of jubilee, he travelled through Italy, and to Rome; and upon his return within that same year, he was often heard to say, that he had great reason to give God thanks for his travels, since (if it were possible) he returned rather more confirmed of the purity of the Protestant religion than he was before. And now that prince made choice of him to go with the Lord Dartmouth, to the demolishing of Tangier; and at his return from thence, himself gave order he should be his chaplain.

He was some time after this made chaplain to the Princess of Orange, who was at that time residing in Holland; in which post, his most prudent behaviour, and strict piety, gained him entire credit, and high esteem with that princess: but a consequential act of his singular zeal for the honour of his country,

in behalf of a young lady, so far exasperated the Prince, that he very warmly threatened to turn him from the service; which the Doctor resenting, and begging leave of the Princess, (whom to his death he distinguished by the title of his mistress) warned himself from the service, and would not return to that court, till, by the intreaty of the Prince himself, he was courted to his former post and respect; consenting to continue there for one year longer, (during which time he was taken, at least into a show of great familiarity) and when that year expired, he returned for England. This was not unknown to the King, nor did he show the least dislike to his behaviour; for when the see of Bath and Wells became vacant, by the removal of Dr. Peter Mews to Winton, the King himself stopped all attempts of Dr. Ken's friends, (who would of their own inclinations have applied in his behalf) with this remarkable saying, that Dr. Ken should succeed, but that he designed it should be from his own peculiar appointment. And accordingly the King himself gave order for a Congedessire to pass the seals for that purpose; and he was consecrated Bishop of Bath and Wells, on St. Paul's day, in the year 1684. And this even just after his opinion, that a woman of ill repute ought not to be endured in the house of a Clergyman, especially the King's Chaplain, was publicly known. For at that time the King coming to Winton, and his harbinger having marked the Doctor's house, which he held in right of his Prebend, for the use of Mrs. Gwin, he absolutely refused her admittance, and she was forced to seek other lodgings.

And now at this juncture it was when that King's period of life drew near, his distemper seizing his head, and our Bishop well knowing how much had been put off to that last point, and fearing the strength of his distemper would give him but little time, (as indeed it proved), (his duty urging him) he gave a close attendance, by the royal bed, without any intermission, at least for three whole days and nights; watching at proper intervals, to suggest pious and proper thoughts and ejaculations, on so serious an occasion; in which time the Dutchess of Portsmouth coming into the room, the Bishop prevailed with his Majesty to have her removed, and took that occasion of representing the injury and injustice done to his Queen so effectually, that his Majesty was induced to send for



the Queen, and asking pardon, had the satisfaction of her forgiveness before he died. The Bishop having homely urged the necessity of a full, and prevailed, as is hoped, for a sincere repentance, several times proposed the administration of the holy sacrament: but although it was not absolutely rejected, it was yet delayed, from time to time, till the Bishop, and all others present, were put out from the presence, for about the space of half an hour, during which time, it has been suggested, that Father Huddleston was admitted to give extreme unction: and the interval between this and death was so short, that nothing concerning the Bishop's behaviour happened worthy of notice in this account. This close attendance the Bishop thought so absolutely necessary, as thereupon to delay his admission to the temporalities of the See of Wells; so that, when King James came to the crown, new instruments were passed for that purpose, and he was accordingly in full possession.

At this time it was frequently said by many of eminence, who knew him well, That they never knew any person so able and earnest to do good in such a station as he was. He had a very happy way of mixing his spiritual with his corporeal alms. When any poor person begged of him, he would examine whether he could say the Lord's prayer, or the creed; and he found so much deplorable ignorance among the grown poor people, that he feared little good was to be done upon them; but said he would try whether he could not lay a foundation, to make the next generation better. And this put him upon setting up many schools in all the great towns of his diocese, for poor children to be taught to read, and say their catechism; and about this time, and for this purpose it was that he wrote and published his exposition on the Church catechism. And although it contained nothing but what was strictly conformable to the doctrine of the Church of England, yet there being an expression in the first edition, which the papists at that time laid hold of, as if it favoured their doctrine of transubstantiation, he took particular care in the next edition, even in that reign, by altering the expression, to ascertain the sense. By this method and management he engaged the Ministers to be more careful in catechising the children of their parishes; and they were by him furnished with a stock



of necessary books for the use of children. And we may now judge, by the great and good success of the charity schools, which are now so numerous, what great and good ends he at that time proposed. About this time also he published his prayers for the use of the Bath.

He went often in the summer time to some great parish, where he would preach twice, confirm, and catechize; and when he was at home on Sundays he would have twelve poor men or women to dine with him in his hall; always endeavouring, whilst he fed their bodies, to comfort their spirits, by some cheerful discourse, generally mixed with some useful instruction. And when they had dined, the remainder was divided among them, to carry home to their families.

By his instruction and example, he awed men into a sense of religion and duty. He often deplored the condition of the poor at Wells (who were very numerous). And as he was charitably disposed, so he was very earnest in contriving proper expedients of relief; and thought no design could better answer all the ends of charity, than the setting up a work-house in that place. But judging it not practicable without the advice, or at least the assistance of the gentlemen, he therefore often met, and consulted with them; but not finding any suitable encouragement, he was forced to desist. In this he had a double view; to rescue the idle from vicious practice, and conversation; and the industrious from the oppression of the tradesmen; who, to use his own expression, *did grind the face of the poor, growing rich by their labour, and making them a very scanty allowance for their work.*

His conduct at the time of the rebellion under the Duke of Monmouth had sufficiently confirmed King James in opinion of his duty and allegiance; insomuch, that although he daily relieved some hundred of the rebel prisoners, then in Wells, daily praying with them in person, the King, judging that it was only out of a principle of duty to distressed brethren, to save them from perishing both in body and soul, never so much as harboured any jealous thought of him: nay, so far did that King entertain hopes of his absolute obedience to his will and pleasure, that although many of his sermons were framed against the Church of Rome; yet it was thought worth while to attempt to gain him over to the interest of that party at

court; but so ineffectually, that upon the preaching of one of the two sermons now published, and in the King's own Chapel, at White-Hall, (which seems wholly intended against both the Popish and Fanatic factions, then united at court) and it being misrepresented to the King, who had not been present at divine service, but sending for the Bishop, and closetting him on the occasion, received nothing in answer, but this fatherly reprimand, *That if his Majesty had not neglected his own duty of being present, his enemies had missed this opportunity of accusing him*: whereupon he was dismissed.

But although that Prince did not mistake his integrity, yet certainly he was mistaken in him on a much more fatal occasion; for now came the dispensing power in play, and his Majesty's *Declaration of Indulgence* was strictly commanded to be read; when this Bishop was one of the seven who openly opposed the reading it, suppressed those which were sent to him to be read in his diocese, and petitioned the King not to pursue what was likely to prove so prejudicial both to Church and state; which petition being called treasonable, was made the occasion of committing him to the tower, in order to a trial. But though he dared to disobey his Sovereign, in order to preserve the purity of his religion; and the care of his flock was always nearest his heart; yet rather than violate his conscience by transferring his allegiance, he chose to leave both himself and them to the protection of the Almighty.

So when the Prince of Orange came over, and the revolution was grounded on the abdication of King James, the Bishop retired; and as soon as King William was seated on the throne, and the oaths of allegiance were to be taken to him, he, for his refusal being deprived by the State, did relinquish his revenue, (though not his care) with as clear a conscience, and as generous a mind as that by which it was once bestowed on him.

At the time of his being made Bishop, Mr. Francis Morley, nephew to the forementioned Bishop, knowing how little he had provided for such an expense as attends the entry and continuance in such a chair, most generously offered, and lent him a considerable sum to defray his expenses, and furnish him with an equipage, as his station required; which he would often mention with a grateful acknowledgment, expressing a

particular satisfaction, when he found himself in a condition to discharge the debt. And he was often, by Dr. Thomas Cheyney, one of his Chaplains, observed to complain, that for this very reason *no great matter was to be expected from him*; as thinking himself obliged to be just before he could be charitable. But here, if any should expect extravagance, in that having enjoyed such preferments, he was still poor, it must be observed, that, if there can be an extravagant in good works, he was such, in that most excellent gift of charity. His whole fortune lying in his preferments, those of his relations who were necessitous, (but whom he could never regard the less for their being so) were a continual drain upon his revenue: and he seemed to joy with those who lived in more plenty, not more for their own well being, than that thereby he was at liberty to disperse the remainder of his income to necessitous strangers; which he always did with so open a bounty, that he became a common father to all the sons and daughters of affliction. His charity was so extensive, that having once, while in the See of Bath and Wells, received a fine of four thousand pounds, great part of it was given to the French Protestants; and so little regard had to future contingencies, that when he was deprived by the State, (which was not long after) all his effects, after the sale of all his goods, excepting his books, (which he never sold) would amount to no more than seven hundred pounds, which, with the ever to be acknowledged generosity of his noble friend, and eminent benefactor, procured him the enjoyment of a clear quarterly payment of twenty pounds, which that noble peer charged on part of his own estate; and which, among many other and greater favours, is thus thankfully acknowledged in the last will and testament of our grateful Bishop, viz. *I leave and bequeath to the Right Honourable Thomas Lord Viscount Weymouth, in case he outlives me, all my books, of which his Lordship has not the duplicates, as a memorial of my gratitude for his signal and continued favours.* Besides which gift of books, he had in his life time, both before and after deprivation, given several large catalogues to places that were populous, and had parochial libraries within his own diocese. He had an excellent genius for, and skill in music; and whenever he had convenient opportunities for it, he performed some of his devotional



part of praise with his own compositions, which were grave and solemn.

He had always a great relish for divine poesy; and in his retirement, under this noble Lord's roof, he composed many excellent, useful, and pious pieces. But now his public affairs giving room, and his cholic pains rendering him incapable of more serious study, he applied himself so happily to this favourite entertainment, as thereby in some measure to palliate the acuteness of his pain, and, as is hoped and conceived, may give full satisfaction to his readers, by promoting their chief happiness, to the glory of God the giver. So close was his application to these studies, and so was his mind bent upon quietness, that during all the time of his retirement, and among all the attempts of, and clamours against, those called Jacobites, in the reign of King William, he was never once disturbed in that quiet enjoyment of himself, and it is presumed, never suspected of any ill design, since never publicly molested, or privately rebuked. It is true, he was once sent for by warrant, to appear before the privy council in the year 1696. That his opinion was not agreeable with such of the nonjurors, who were for continuing a separation, by *private consecrations* among themselves, may (should there be any good occasion) best be known by his answers to letters, written from men of learning, who conversed with him on that subject, and which he left behind him. And because some have attempted to detract from this good man, as if tainted with errors of popery, and not so steadfast to the doctrine of the Church of England, and perhaps for want of a steady conduct about the time of the revolution, it may be proper to transcribe from his will, made not long before his last sickness, (and which, being taken as a death-bed profession of faith, may gain the greater credit) the words following: "*As for my religion, I die in the Holy Catholic and Apostolic faith, professed by the whole Church before the disunion of east and west; more particularly I die in the communion of the Church of England, as it stands distinguished from all Papal and Puritan innovations, and as it adheres to the doctrine of the cross.*"

So little distrust had our present Princess on the throne of any ill actions of this just and religious Bishop, so great an opinion of his honesty, and quiet temper, that notwithstand-

ing he could not be prevailed with to qualify himself for living under her protection, by the now necessary oaths, yet she was glad he would not refuse her yearly favour, which she was graciously pleased to bestow on him to his death, and would often complain, it was too little for his thanks, which he dutifully sent her; which, together with a legacy given him a little before his death, by a very valuable friend of his, not only enabled him to do many acts of charity in his life-time, (as what he chiefly proposed by accepting it) but his executor likewise, to discharge all such legacies as he thought fit to charge him with.

An ulcer in his kidneys obliged him to go to Bristol in the beginning of the year 1710, for the benefit of the hot-well, where he spent the summer, and till November following. At which time he removed to Leweston, near Sherborne, in Dorsetshire, a seat belonging to the Honourable Mrs. Thynne, whose good works merited his respect and acknowledgment, as much as her generosity attempted the relief of his distemper. And being there seized with a dead palsey on one side of him, he was confined to his chamber till about the middle of March, when, being (as he thought) able to take such a journey, he resolved for the Bath, in hopes to find relief from those waters; nor could the persuasions of that good lady, or his physician, divert his design, though he laboured under another distemper, viz. the dropsy. So calling at Long-Leate, on Saturday, in his way thither, he spent that evening in adjusting some papers; all the next day he confined himself to his chamber, and on Monday he was confined to his bed; till on the Monday following, viz. March 19, 1710, his soul was set free. He was remarkably patient in his sickness; and when, upon his own inquiry of his physician, how many days he thought he might probably live, desiring him to speak plainly and freely; and telling him he had no reason to be afraid of dying; and being by him answered, about two or three days, his only reply was, (his usual expression, and that without the least concern) *God's will be done*: desiring that no applications might be made to cause him to linger in pain. It can be no wonder he should so little regard the terrors of death, who had for many years travelled with his shrowd in his portmantua, as what he often said, *might be as soon wanted as any other of his habiliments*; and which was by himself put on as

soon as he came to Long-Leate, giving notice of it the day before his death, by way of prevention, that his body might not be stripped. He dozed much the day or two before he died; and what little he spake was sometimes not coherent, which, as he had been plied with opiates, seemed to be rather the effect of dream than distemper. He was buried at Froome-Selwood, it being the nearest parish within his own diocese to the place where he died, as by his own request, in the Church-yard, under the east window of the chancel, just at sun-rising, without any manner of pomp or ceremony, besides that of the order for burial in the liturgy of the Church of England, on the 21st day of March, 1710, Anno Ætat. 73.

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*For the Churchman's Magazine.*

*A Comparison of the Controversy between the Calvinists and the Arminians, with the rest of the Holy Scriptures.*

4. *Of Grace.*

[Continued from p. 98.]

**BUT** let the other side be looked to; in order to the inquiry, whether there be not a way, in which pride may avail herself of the notion of a saving grace, given only to a select few. Were the heavenly bodies intelligent beings, there could be no crime in their recollecting, that "there is one glory of the sun, another glory of the moon, and another glory of the stars;" and that "one star differeth from another star in glory." There is none, in an angel's contemplating of himself as superior to a man; or in him, in knowing himself superior to a brute. But how important a discrimination between man and man, is made by the doctrine of an especial grace! That some know themselves to have been laid hold on by this powerful energy, is supposed by the system. It would seem, then, that those have a right to contemplate themselves as a distinct order of beings: And if so, considering the passions of the



human heart, what great temptation are they under, to an abuse of the prerogative in their social intercourse. But it will be said, that the call, designating the elect, establishes them of the number of the holy also. As if we did not know, however this may be said in speculation, what great deficiencies, in fact, are commonly admitted as consistent with the Christian character! They who have had experience of life must have seen much of this: And they who have not, may learn it from some commentaries on the 7th chapter of the Epistle to the Romans. Let it not be said, that the person who is the subject of special grace knows not who of those whom he sees may become finally subjects of it, like himself. He may not absolutely know this; but he knows of many, that from their situations in life, and their habits of thinking, there is little likelihood of it: And in proportion to this, they must seem to him like another species; and that, under the eternal judgments of God. How the sentiment operates in regard to the heathen, has been manifest under some trying circumstances. It is within the memory of many, how much perfidy and how much murder were the issue of it, on the frontiers of some parts of the present United States; in which the settlers, in other respects sober and orderly people, and making great profession of religion, considered unchristianized people as not entitled either to justice or to mercy.\* And this was not the effect of passion, but constituted a part of the religion of the people here referred to. It will not be rash to affirm, that something, like this in principle, is to be discerned within the bounds of civil communities denominated Christian. This is remarked under full knowledge, that it is not always an accompaniment of the theory here opposed; but merely to incite the

\* The fact here affirmed, was especially notorious in the year 1764; when people of the description here mentioned perpetrated the horrible massacre of Indian men, women and children, in the borough of Lancaster; and when, with an addition of force, they came as far as Germantown, in the way to Philadelphia, with the avowed design of making a larger slaughter of Indian men, women and children, then in the barracks near the city, under the protection of the proprietary government. The provocation urged was, that the adult men of those two companies of Indians had been concerned in murders on the frontiers; of the contrary of which, the government was satisfied. But this out of the question, the lawfulness of killing Indians, as such, was known to be a very prevalent sentiment with those sanguinary professors of religion: and the writer of this, then a youth, was often in the way of hearing the same sentiment advocated by some inhabitants of the city, who favoured their cause.

serious mind to the inquiry, whether, wherever the contrary is found, it be not from an association of Christian benevolence with a gloomy principle; which has in itself a tendency to the contrary, however counteracted in the case supposed. When there are calculated the consequences of opinions, by reasoning a priori; it cannot but be fair to state one account, in contrariety to the other.\*

It is worthy of remark, to what difficulties and apparent inconsistencies, Calvinistic divines are driven in their public ministrations, by the distinction of general and especial grace. They are aware, how barren of all practical use of preaching it would be, were they continually bringing before their hearers the dependence of the human will, on causes over which it has no control: For on this ground, there would seem no room for persuasion; and absolutely a snare to error, in an undistinguishing offer of gospel grace. But they think it their duty to persuade; and to make an offer without reserve. In this respect, they seem to take a distinction, similar to that of the philosophers of old; who had their exoteric and their esoteric doctrine; the one for lettered disciples, and the other for the world. But herein the philosophers seem to have been more consistent than the divines, that the two doctrines of the former were for two different descriptions of people; whereas those of the latter are for the same people, who learn them in their catechisms, and other public documents of their churches; and who ought, at proper times, to forget as much as possible one of the doctrines, in order to profit by the other. The resemblance between the subject and the exoteric and the esoteric doctrines of the ancients, is much stronger in the sentiments of some Calvinistic divines, than in those of others. Of this a remarkable instance may be noticed, in the conduct of the English divines at the Synod of Dort; who recommended to the States and to the deputies of that country, that the matter of predestination (and the same would follow of

\* On the subject of the comparative effect of the theories in softening the odious passion of pride, it may be worth while to remark, that in our Saviour's day, among the people with whom he conversed, there were none so remarkable for it as the Pharisees; who followed the Stoics in their doctrine of fate, which has at least a near resemblance of the Calvinistic theory. The testimony of Josephus to this effect is in book 18, chap. ii. of his Jewish Antiquities. This is not here recorded, for the purpose of drawing comparisons among Christian professors; but to do away a supposed ground of them.

whatever is necessarily connected with it) should not be indiscriminately inculcated. This seems the distinction of the heathen philosophers precisely. The divines spoken of were worthy men; and it was probably owing principally to them, that the synod did not go to the lengths aimed at by Gomarus and others; and take the high ground of supralapsarian predestination. Nevertheless, as Scripture had been made the rule of the decisions of the body; it is difficult to perceive any reason of the recommended reserve, which did not also extend to the locking up from the people, in an unknown tongue, of at least considerable portions of the Scriptures. Calvin was more consistent than those English divines. As quoted in another part of this work, he thought the doctrine "should be published, that he who hath ears to hear, may hear."\*

Another prominent objection to the doctrine of irresistible and special grace, is the representation which grows out of and is generally inculcated in connection with it, of a conversion to God from a state of sin, incumbent on all persons, after they have attained to the exercise of reason. In the whole New Testament, the word "conversion" is used but once; and it is where (Acts xv. 3) report of the conversion of the Gentiles is made to the Church of Jerusalem. The word "convert," as a substantive in either number, and the same word, as a verb, in any of its moods and tenses, appears in four passages only.† It must be acknowledged, that the original word is sometimes translated "turn" or "turned;" which appears from the Concordance to be in seven instances; as applicable to a change from evil to good. But of all the places referred to, there is not one of them, wherein either word is used, in which it does not designate a change from a state exterior to the Christian covenant; or else, from a state of sin, into which there has been an apostacy under it. Of the latter,

\* See Brand's History. The same English divines endeavoured, but without success, to procure a censure on the propositions, that "God moves the tongues of men to blaspheme him;" and that men can do no more good, than what they actually do.

† This is to be understood exclusively of the quoting of Isaiah vi. 10. The quotation appears in four different places; and if the application made in the New Testament should constitute another instance of a use of the word, it can be but one more instance only; because in all the four occasions it is to the same point; and on three of them, it is in the record of the same transaction by so many different Evangelists.



there are two instances only ; one in Luke xxii. 32—where our Lord enjoins St. Peter—"when thou art converted, strengthen thy brethren;" and the other in St. James, which says—"If any of you do err from the truth, and one convert him." Neither of the words is ever used in such a connection as to show, that a person born and religiously educated within the Christian Church, and not fallen into a course of sin, is to be considered as a child of wrath ; until he have the sensibility of a conversion to a state of grace. Parents are instructed (Eph. vi. 4.) to "bring up their children in the nurture and admonition of the Lord ;" but are not admonished of the necessity of labouring their conversion. St. John congratulates "the elect lady," (2 Eph. iv.) that he had "found of her children walking in the truth," but not that they had become converted to it. And St. Paul, writing to Timothy, (2 i. 5.) "calls to remembrance" the faith which dwelt in his grandmother Lois and his mother Eunice ;" adding—"and I am persuaded in thee also:" But of the conversion of Timothy, we have no hint, here or elsewhere. On the contrary, where it is said in the same Epistle (iii. 15.) "from a child thou hast known the holy Scriptures," it is strongly intimated, that from childhood he had experienced their salutary tendency of "making wise unto salvation."

It will be an insufficient answer to these things, to allege the infancy of Christianity, as having more connection with converts from without, than with subjects born and growing up within. It had so : Yet there are several epistles of so late a date, that very many must have grown up from the earliest infancy to years of maturity, within the bounds of the communion, before the writing of those epistles. But without apostasy intervening, where is the record of any labours for their conversion ?

It is here indeed recollected, that some Calvinistic divines treat this subject in a way different from what might be expected from their systems ; acknowledging, that there are many holy persons, who have become such by less sensible operations of grace ; so that they cannot recollect the times when they felt themselves the objects of the wrath of God. Others still insist on a more distinct sensibility ; leaving impressions of the circumstances of—when—where—and how. It would seem,

that the sentiments of these are the more consistent with the general doctrine; because of the young persons referred to, it is impossible they should be conscious of there having been a time, when they were unendowed with a single virtuous inclination; but on the contrary, the desires of their hearts tended to every species of wickedness, of which their experience had given them an idea.

In regard to infants, and very young persons generally; it is difficult to reconcile the contemplated doctrine of conversion, with the sentiments which Calvinistic divines entertain, some that a few, and others that all such are saved. Calvin affirms it of all deceased infants; whom he supposes to have undergone a conversion in some mysterious way. But in this, he is not followed by the public confessions of Calvinistic churches, which restrict the benefit to elect infants. It is probable, that Calvin held the damnation of all unbaptized infants; because it is the professed opinion of Austin, whom Calvin follows in almost all things included in the general controversy. It is very certain, however, that many Calvinistic divines unequivocally declare their belief of the salvation of all infants. But whether they be some or all, it is difficult to perceive how they could have undergone the necessary conversion. These divines uniformly reject the charge sometimes brought against them, of making a mere machine of man, as the subject of the operation of divine grace; because, say they, this acts through the medium of the will. But surely the choice of the will supposes an exercise of the intellect, on the objects between which the choice is made. At any rate, if there be a possibility of choice, without intelligence in the mind that chooses; it will hardly be pretended, that any such matter is spoken of in the Scriptures. And therefore, on the ground of the opinion here contradicted, we have no scriptural warrant for even the hope of the salvation of a single infant. On the contrary, the analogy of faith would lead to the belief of the damnation of all the infants which have been born, or even conceived from the beginning of the life of Adam. Although we might probably bring ourselves to believe with Austin, who holds the above opinion with the exception of baptized infants, and others in covenant with God before the Christian æra, that the misery of the great mass of all the rest is very small; yet it



must be the fruit of our own charity, and not founded on any authority from the word of God. It would be great injustice in him who writes these things, were he to hold out the idea, that such disgusting sentiments are mentioned by Calvinistic divines—at least of the present day. Of those within the spheres of his acquaintance, he knows the contrary; and he believes it of the rest. What he argues is, that the sentiments arise out of their system; and appear to have been perceived by the eminent person from whom it takes its name. He endeavours indeed to guard against the consequence, by supposed conversion. But this idea is indefensible; not only because it has no authority in Scripture; but because it contemplates a change; of which the being, supposed to undergo it, is utterly unsusceptible.

These remarks are far from being designed to intimate, that mere decorous deportment, in rising youth, is the whole which their Christian profession calls for. It exacts inward piety and dispositions suited to its holy genius. But it is contended, that this piety, and these dispositions may be excited and cultivated by religious education, and by good impressions the result of it; although not without the genial influences of divine grace; which, under the circumstances stated, is never wanting; yet not acting irresistibly. But if it be inferred, that such young persons may think themselves safe in the exercise of a mechanical devotion, the effect of mere habit; or that they may go on through life, without a serious concern for the ensuring of their salvation; not this, but the contrary is the doctrine here maintained.

Neither is the present representation intended to lessen the importance of the high duty of repentance, which is incumbent on all; and yet not on all in the sense in which it is called "repentance from dead works." It is here held, that without sensibility to the evil of sin, there can be no Christian virtue; and no resolutions pointing to it, which at all promise to be effectual. Too often do many, who are within the Christian covenant, fall into sin in act: and further, many fall, if not into this, yet into that state of forgetfulness of God, which is in itself essentially sinful. Great reason is there to call on both these descriptions of persons, to repent and turn to God; and to "do works meet for repentance." But this is a different matter



from the species of conversion, here objected to ; which is known and declared to be what first bringing into a state of acceptance with God, those who were before federally his, and yet actually the children of the wicked one. Such a conversion, supposed to be brought about by the irresistible agency of the Holy Spirit, is an operation, to be for ever after an evidence of the being of the number of the elect. The sentiment is here conceived to be no part of the system of divine truth, but a human invention ; and not only so, but to have a very dangerous tendency ; since it constitutes a supposed evidence of a state of grace, distinct from that which consists in the constant and progressive work, “ of putting off the old man, which is corrupt according to the deceitful lusts ; and the putting on the new man, which, after God is created, in righteousness and true holiness.”

In the former part of this work, there was noticed, as engrafted on the present branch of the controversy, another concerning the comparative value of faith and works. It was there shown, that the pretended merit which St. Paul attacks in the Epistle to the Romans, was not absolute ; as though the persons argued against imagined that any such could exist, from themselves to their Creator ; but what may be here called covenant merit, supposed to be grounded on promises made to an observance of Mosaic law. Whereas the Apostle shows, that even under the old economy, faith in a future dispensation was the mean of justification with God ; the other serving to manifest the deficiencies, which made that better way of mercy necessary.

Although it seems proper to recur to the subject, yet much need not be said on it ; the principal writer being St. Paul, whose meaning elsewhere may be opened by the same key, which unlocks it in the Epistle to the Romans. He continually opposes to the observance of the law—including not only the ceremonial part, but also the moral, so far as it depended on positive institution—a faith, the ground of which had been established before the giving of the other ; and which its institutions were intended to sustain. But at the same time, faith was so far from being contrasted with moral virtue, that this was supposed to exist in the other, as its principle.

Of the other apostolic writers of epistles ; St. James, St. Pe-

ter, St. John and St. Jude; not one of them refers to an existing controversy on the subject; except, in one place St. James, apparently for the purpose of guarding against an abuse which had been made of the doctrine of St. Paul. To counteract this, St. James affirms justification by works and not by faith only; evidently using the word in senses, quite wide of those in the writings of his co-Apostle. With this exception of checking error, it seems that the Apostles generally had left the dispute so interesting to the converted Gentiles, to their peculiar Apostle; and to those who laboured under his direction. As for the four Evangelists, there is no reference in their Gospels, to such a controversy in any shape. It was doubtless the prominent object of their respective histories, to induce faith in the Redeemer; but this, with a view to obedience: and there does not appear to have been contemplated a competition between the two.

Still, there being much said among Christian people concerning faith and works, as though they were in competition; there may be propriety in endeavouring to establish a correct sentiment on the subject.

First then, were our works whatever self-flattery might describe, we should be unprofitable servants: so reason may tell us; and so our blessed Saviour has pronounced, in a manner not to be misunderstood. But besides, we are sinners; and, owing as we do our whole service to God, we have nothing in our power, that can be a commutation for the punishment due to sin. It was Christ, who "bore our sins in his own body on the tree:" he made "reconciliation by the blood of the cross;" and by "a sacrifice for sin"—for so Rom. iii. 9. should be translated—he "condemned sin in the flesh." He was indeed the true sacrifice, typically represented by the sacrifices under the law; the virtue of which was to make atonement, or (*καταλλαγῆναι*) reconciliation; as must therefore their Antitype; which is expressly said to be a fulfilling of them.

The way in which the merits of Christ avail us, is not by imputation; which would include a transfer of merit, and therefore detract from the freedom of the grace; but it is the procuring cause. Thus, in the case of subjects under the displeasure of their prince, if he should pardon them in consideration and at the request of a son, raised high in his affection by an a-

chievement eminently meritorious ; it would be a different matter from the imparting to them of the son's merit ; and from the rewarding them on that account. In the case supposed, there must be an acceptance of the act of grace ; to be a pledge of dutiful submission in future. So in the case of a Christian, there must be a like acceptance by faith, considered not as opposed to obedience, but as involving a beginning of it and the principle from which it springs. The truth is, that as faith, repentance and obedience are the means by which the grace operates to our final salvation in heaven, each of them is occasionally spoken of as the whole ; and with good reason, because it implies the others. Merit, none of them can have ; but conditions, they all are.

But such disclaiming of merit on the part of man is not sufficient in the eye of Calvinism, without the imputation of extraneous merit on the part of God. Far are the advocates of it in general, from meaning by this, to dispense with holiness and good works. And yet it would seem, as though the double performance were superfluous. To guard however against this objection, there is remarked the impossibility of the enjoyment of heavenly happiness, by persons inclined to sin ; even if they were admitted into heaven. So then, it is only by circuitous reasoning, that the necessity of inherent righteousness is to be made out. And besides, why might not there be a preparation for the exigency in regard to such persons ; in like manner as in the provision for elect infants ; who are described as unholy also ? Certain it is, that Antinomianism is a plant, which has had its growth principally and perhaps entirely in the soil of Calvinism. And it is here believed, that no circumstance has more contributed to it, than the use of a word, confessedly found in the New Testament ; but applied by the Calvinistic theory, in a sense foreign to any in which it is even alleged to be there found. The word "impute" (*λογίζω*) in all its different modifications, is found six times in the New Testament, applied to the setting down of faith or of righteousness, to the account of the persons in whom they are found ; but in no place as setting down the righteousness of Christ, to the account of any.\* It is a considerable license, to introduce into a branch of

\* From the same original word with "impute" is the word "reckon" in Rom. iv. 9 and 10 ; and evidently applied in the same signification with the others.



theology a term not known in scripture, yet designed to be expressive of Christian doctrine : but it is surely a much greater, to apply a term, there known indeed in reference to the subject in question ; yet in a sense quite different from and irreconcilable with the doctrine to be thus sustained.\*

Although the idea of imputation is here rejected ; yet it is trusted, that, according to the view which has been taken, the doctrine of justification by faith alone is to be supported ; without any derogation from good works, which exist in it as their source. And this will always be a leveller of human-pride, if it should lift up its head with the claim of merit.

So extravagant a claim, indeed, is not commonly set up in controversy. It may, however, be the language of the heart, when not heard in words. It is true, the Pharisee of old is described in the parable, intruding into the presence of his Maker, with the boast " God I thank thee, that I am not as other men." Many a modern Pharisee may have cherished the same faulty state of heart ; without its issuing in the same address. And this is a reason, for the taking of care to be clear of such a stain, in the view of the Sovereign of heaven ; even when there is no part of our creed which leans on such an error for its support.

Suppose for instance that a man, on the ground of that comparative freedom from crime in conduct, which is often joined with an entire want of sensibility to divine truth, were to claim an interest in the gospel promises ; he should be instructed, that his negative and pretended merit is nothing in the sight of an holy God ; and that although he will not be condemned for crimes not committed, yet he is in a sinful state ; and is as

\* Some Calvinists have applied, in evidence of the imputed righteousness of Christ, what is found (Rev. xix. 8.) " And to her (the Church) was granted, that she should be arrayed in fine linen, clean and white : for the fine linen is the righteousness of saints." But what says the candid Calvinist Dr. Doddridge to this? After paraphrasing the last expression—" the righteous acts of saints," he says in his notes—" So *δικαιοσύνη* evidently signifies: And therefore, though I make no doubt but it is with regard to the obedience and righteousness of the Son of God, that all our righteous acts are accepted before God, and have accordingly referred to this doctrine in the paraphrase" (and which, the writer of this remarks, may be believed without the doctrine here in question) "yet I cannot suppose, that these words have the reference which some have imagined, to the imputation of his righteousness to us. And I hope Christian divines will have the courage to speak with the Scriptures even though it should be at the expense of their reputation for orthodoxy with some, who profess, nevertheless, to make Scripture their standard."

much a fit object of mere mercy, as the confessed and notorious sinner.

Or take an instance of one, who lives in a strict attention to the observance of religion ; and perhaps with conduct unstained by outward sin ; yet conceiving of those things as the consideration, on which the approbation of God in this life, and his rewards in another, are to be bestowed. Such a person, if his error should ever be corrected, must be brought down from the pinnacle of human merit, and laid low before the footstool of divine mercy.

Let it be remarked, that no case is here stated, of a man leading a life of true obedience, or, as scripture says, " living godly, righteously and soberly in this present world ;" and yet arrogating the favour of heaven, as his due. It is supposed, that such fruit cannot grow on the barren stock of pride ; and therefore cannot come in competition with evangelical faith, which is their nourishment.

On the whole, it is here inferred, that the belief of the necessity of the consenting will of man, to give effect to the holy influences of divine grace, has nothing to do with the wild fancy, of there being merit in human works ; which is contrary not only to many express declarations in the gospel, but also to its whole spirit and design ; and must sink under the weight of any evangelical prayer, that can be put up to the throne of grace.

But to return to the distinction between absolute merit and that supposed to be founded on covenant : The disregard of this distinction has led many into a material error, respecting the Jewish economy ;—that of conceiving of the whole body of the Israelites, as necessarily subjected to the curse of God ; by the very conditions of their law ; which required unsinning obedience, not to be performed by any human creature : so that, according to this notion, it did not appear, until the manifestation of Christ, how any Israelite could be saved. But is it to be supposed, that any people would take on their consciences a stipulated obedience to such a law—an obedience, like that pledged by the people of Israel to the law promulgated on Sinai ? Surely not : and however they must have submitted to so inexorable a dispensation laid on them, they would not have sealed their own condemnation, by coming under engagements

evidently impossible to be performed. Neither is it conceiving worthily of the all-wise and all-gracious God, to suppose that he would exact any thing of this sort. The holy end, in there being required stipulation on the part of man, to meet promise on the part of God, is, that by the union of these two matters in the form of a covenant, the resulting obligation may be the more impressive; and not for the extorting of a previous consent, to gain the appearance of justice in a penalty that is unavoidable. If, from these general considerations, we proceed to an inspection of the legal economy; we find it abounding with sacrifices, intended to make atonement for different species of transgression. As these sacrifices prefigured the great sacrifice to come; here was faith associated with obedience, even under the preparatory dispensation. But when the object of that faith had appeared in person, the seeking of salvation by the law was an abiding by the condemning property of it; and the putting of the more merciful out of view. Accordingly, it was pertinent in St. Paul, to caution the Jewish Christians against so great an error; by intimating, that they thereby subjected themselves to the consequences of the threatening—"Cursed is every one, that continueth not in all things written in the book of the law, to do them." Not that this curse, as it stood in the law, was not allied with a gracious provision, for the relieving of the conscience from the weight of sin; but because this was henceforth to be continued under a new economy, by which the former was to be superseded. Although "the law made nothing perfect and the bringing in of a better hope did;" yet, even while the law lasted, intimations of the better hope to come were conspicuous appendages of the institution.

(To be continued.)

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*An Account of the Labours of the Missionaries in South-Carolina, sent by the Society for propagating the Gospel in Foreign Parts; from Humphrey's Account of the Society.*

[Continued from p. 81, and concluded.]

THE parish of St. George was formerly a part of St. Andrew's, and taken out of that by an Act of Assembly, in the



year 1717. It is about nineteen miles long, and eight broad, consisting of 500 English, in 115 families, beside 1300 negroe slaves. The church is situate about nine miles from Goos-creek, eleven from St. Andrew's, and twenty-eight from Charleston. By the Act of Assembly passed in the year 1717, for building this Church, Alexander Skeene, Esq. Captain Walter Izard, Mr. Thomas Diston, Samuel Wragg, Esq. Captain John Canty, Mr. Thomas Warring, and Mr. Jacob Satur, were named commissioners. These worthy gentlemen were very zealous to carry on this work. The allowance made by the Assembly of 333 pounds being not sufficient for this purpose, they very earnestly promoted a subscription among the gentlemen of the country, and 1196 pounds, Carolina money, was subscribed; yet that proving too little, the public did, four years after, give 466 pounds more, to defray the charge of the building. A church was begun to be built in the year 1719, and in the year following the out-work was completed: it is a brick building, 50 feet long, and 30 broad, besides the chancel. There is also a very good brick parsonage-house built, not half a mile distant from the church, situate on a very pleasant spot of ground, near Ashley river, with a glebe of 75 acres of land.

The Rev. Mr. Peter Tustian was appointed Missionary here, by the Society, in the year 1719; but upon his arrival, he found the country so disordered with party divisions, that he soon removed to Maryland.

The Rev. Mr. Varnod succeeded him; he arrived there in 1723, and was very kindly received by his parishioners; they were so well inclined to the Church of England communion, that they constantly attended divine service, and so few absented themselves, that the church began soon to be too small for the congregation. A year after his arrival at Christmas, he had more communicants than ever were known to meet at that place, near fifty persons, and what was still remarkable, seventeen negroes. He baptized several grown persons, besides children and negroes, belonging to Alexander Skeene, Esq. Mr. Varnod extended his labours beyond his own parish; he sometimes used to preach at a neighbouring French congregation, much to their edification. His own parishioners were also well satisfied with him.

The parish of St. James, Santee, consists chiefly of French refugees, conforming to the Church of England. It contains upwards of one hundred French families, and sixty English, besides free Indians and negroe slaves. Their Minister hath only the salary of the country, and some occasional gratuities, the whole making but a very scanty support. The Rev. Mr. Philip de Richbourg was their first Minister, and approved himself in all respects a worthy man: upon his dying in 1717, the parish was a long time without a Minister. In 1720 the Rev. Mr. Pouderous, a French Clergyman, went over, and was fixed there by the Bishop of London; but neither he nor Mr. Richbourg had any constant salary from the Society, though they have had several occasional gratuities. The people are religious and industrious, and very soon, in the year 1706, petitioned the Governor and General Assembly to have their settlement erected in a parish, and signified their being extreme desirous of being united to the body of the Church of England, whose doctrine and discipline they did most highly esteem; and the Governor and Assembly did pass an act, that year, erecting their settlement into a parish, fixing the parochial Church at James-Town, and setting forth its boundaries, which contained about eighteen miles in compass, but by a subsequent act they have been much enlarged.

Prince George's parish was erected in the northern parts of this province, at a place called Wineaw, in the year 1725, when Francis Nicholson, Esq. was Governor of this colony. There was a considerable sum of money given, by act of Assembly, for building a Church here; and Governor Nicholson, to forward the work, gave 100 pounds, and the people contributed the rest. This is a frontier place, so very far distant from any church, as the inhabitants have wrote to the Society, that they have lived many years without seeing any divine public worship performed, without having their children baptized, or the dead buried in any Christian order. The parish contains at present above five hundred Christian souls, besides negroes and Indians, and the people were so zealous to have a Minister of the Church of England, that they built a convenient Church in the year 1726, and obtained of the country a salary of 100 pounds, proclamation money, and purchased 200 acres of glebe land for their Minister. Upon the repeated de-

sires of the people here the Society appointed the Rev. Mr. Morril, Missionary in 1728.

The Church of St. Philip's, in Charleston, the capital of the whole province of Carolina, had a salary of 150 pounds, of that country money, settled on the Minister, by act of assembly: the Society were in hopes this might be a sufficient maintenance, and, therefore, did not at first allow any thing to the Minister. The Bishop of London (Dr. Compton) was very earnest to have a person of prudence and experience to take the cure of this, the chief place in the province, one who should act as his commissary, and have the inspection of church matters. The Rev. Mr. Gideon Johnston was recommended to the Bishop, in the year 1707, by the Archbishop of Dublin, by the Bishop of Killaloo, and the Bishop of Elphin, his diocesan, in the fullest manner. "His grace assured, he had known Mr. Johnston from a child, and did testify, he had maintained a fair reputation, and was the son of a worthy Clergyman in Ireland: that he dared answer for his sobriety, diligence, and ability, and doubted not but he would execute his duty so as to merit the approbation of all with whom he should be concerned." Bishop Compton was fully satisfied with this character; sent him to Charleston, and made him his commissary. Mr. Johnston arrived in Carolina, after a long and tedious voyage, and was unfortunately near losing his life, almost in sight of Charleston. The bar of sand at the harbour's mouth kept out the ship in which he was passenger till the next tide; and Mr. Johnston, being sick, was impatient to get ashore, went into a sloop with three other persons; a sudden gust of wind rising, wrecked the sloop upon a sand bank; they lay there two days before the boats and canoes which were sent out could discover them, almost perished with hunger and thirst.

Mr. Johnston, upon his entering on his cure, found the people at Charleston unhappily disturbed with feuds and animosities; yet he managed himself with so much temper and prudence as to avoid giving any offence, or incurring the displeasure of either side. What afflicted him most was the ill habit of body, which, by various incidents in his voyage, and since his arrival in the country, he had contracted. However, he struggled through every difficulty, discharged his duty with



great diligence, and to the general satisfaction of his parishioners, though his cure, as being in the most populous place, was very laborious. He read prayers and preached twice on Sundays, read prayers on Wednesdays and Fridays, and frequently catechized the children. Besides the discharge of all his ministerial duties, he became useful and happy in composing, in some degree, the divisions among the people, and, by a very modest and peaceable applying, persuaded many who had differences to converse without passion or bitterness. By these, and many other methods, he gained the respect and love of the best sort of people of many parties. His parishioners knew his circumstances were strait, and that the country allowance was not sufficient to maintain him and his large family; the Assembly being then sitting, they procured a clause to be made in one of the acts then passed, adding 50 pounds a year more to his Church, during his incumbency. This was a very special mark of their favour to him, and the more so because it was done without his using any public solicitation for it. He continued very assiduous in every branch of his office until the year 1711, at which time several pestilential diseases raged over all the country, and occasioned a great mortality, especially at Charleston; notwithstanding these difficulties, he discharged all the duties of his function, with unwearied diligence. He contracted by his labours many infirmities, which increased daily on him; and he was forced to come to England for the recovery of his health. After staying here about a year and a half he returned to his Church at Carolina, with an allowance of 50 pounds a year salary from the society. He entered again upon the duties of his cure, with his former diligence and success, and continued so till April, in 1716. The Hon. Charles Craven, Esq. the Governor of the country, was then returning to England. Mr. Johnston, with thirty more gentlemen, went into a sloop to take their leave of him, then in the man of war, and under sail. They waited on the Governor, and parted with him; but in their return back a storm arose, the sloop was overset, and Mr. Johnston, being lame of the gout, and in the hold, was drowned; the other gentlemen who were upon deck, partly by swimming, and partly by holding on the sloop, saved themselves till help came. The sloop afterwards drove, and that, and Mr.

Johnston's body, were found on the same bank of sand on which he had almost perished at his first coming to the country. He was buried at Charleston, very much lamented by his parishioners, and especially all the Clergy his brethren.

The missionaries represented frequently to the Society the great want of schools in this province, for the instruction of the children in the principles of religion, and teaching convenient learning. Dr. Le Jeau, at Gooscreek, did very earnestly press the Society to allow a salary for a schoolmaster in his parish, and they appointed Mr. Dennis schoolmaster, in the year 1710. He had a good number of scholars for several years, till the Indian war broke out, which dispersed the people and all his scholars. The Society appointed also the Rev. Mr. Guy to be schoolmaster in Charleston, in 1711, and also curate or assistant to the Minister of Charleston, because that cure seemed too laborious for one person. There is now a handsome school-house, built by act of Assembly, and the schoolmaster allowed a salary of 100 pounds, proclamation money. Upon Mr. Guy's being removed to the cure of a parish, Mr. Morrit was fixed schoolmaster here; but being lately chose Minister of a Parish, and leaving the school, the Society have appointed the Rev. Mr. Lambert schoolmaster and catechist, or afternoon preacher there; and accounts have been transmitted to the Society, that he discharges his duty with diligence, and hath been very useful in training up the youth.

The people of the whole country are thoroughly sensible of the necessity of schools, for the Christian education of their children, and have, in several places, taken measures for founding of schools. An act of Assembly was passed in the year 1724, for establishing of a free-school in the town of Dorchester, in the parish of St. George. Upon this occasion some of the most considerable gentlemen of this colony wrote to the Society, "The chief source of irreligion and immorality here is the want of schools; and we may justly be apprehensive, that if our children continue longer to be deprived of opportunities of being instructed, Christianity will of course decay insensibly, and we shall have a generation of our own as ignorant as the native Indians." This act hath been transmitted to Great-Britain for the royal assent. The people also of St. Paul's parish have lately raised a sum of money, by voluntary sub-

scriptions, for founding a free-school ; and Mr. Whitmarsh of this parish, lately deceased, hath left 500 pounds for this purpose: they now have good hopes of raising a sufficient fund for building and endowing one. The Rev. Mr. Ludlam, lately the Society's missionary at Goos-creek, bequeathed all his estate, which hath been computed to be about 2000 pounds, Carolina money, for building and endowing a school at Goos-creek. This Society, who are the trustees appointed by his will, hope to settle this school in a little time. The late Richard Beresford, Esq. of St. Thomas's parish, in this colony, has been a great promoter of the founding of schools. He died in March, 1722, and by his will bequeathed the annual profits of his estate, which was very considerable, in trust, to be paid to the vestry of that parish, from the time of his decease, until his son, who was at that time about eight years of age, should arrive at the age of 21 years: directing, farther, the vestry to apply one third of the yearly profits of his estate for the support of one or more schoolmasters, who should teach reading, accounts, mathematics, and other liberal learning; and the remaining two-thirds towards the support and maintenance of the children of the poor of that parish, who should be sent to this school. The vestry of this parish have since received from this estate 6500 pounds, Carolina money, and placed out 1200 pounds of it, in purchase of a plantation, about half a mile distant from the Church, containing 600 acres of land, with convenient buildings upon it, for the use of the designed school, and placed out the remaining money at interest, upon land security.

It is now to be hoped this necessary work of the education of the youth will be carried on with success; which the Society have always strove to the utmost of their power to promote; they have not only helped towards the maintenance of some school-masters, but have also, at times, sent large quantities of good books, as Bibles, Common Prayer Books, Whole Duties of Man, catechisms, and other devotional books. The Society have sent to this province about 2000 volumes, and above 300 pounds worth of small tracts, not bound.

I have now related the endeavours of the Society towards settling religion in this colony; which, however small in comparison of the great end sought for, have, notwithstanding, had



important consequences. The zeal and bounty of this Society hath raised a noble and truly Christian emulation in the inhabitants of this province, to carry on so great and necessary a work. The example set by the Society hath influenced the people to contribute very bountifully to their own happiness, hath induced them, with great cheerfulness to build Churches, to assign stated salaries to the Clergy, by acts of Assembly, to allot glebes to the churches, to open and to endow schools for the education of their children. Soon after the foundation of this Society, an act of Assembly passed in the year 1706, for establishing religious worship according to the Church of England; for dividing the whole province into ten parishes, (to which three have been since added) for allowing a considerable sum for the building each Church, and ordering one to be built in each parish; for incorporating the Rectors or Ministers; for allowing the Ministers of the country parishes 100 pounds a year, current money of that province, each; and the Rector of Charleston 150 pounds. All which Churches were soon after built, have been supplied with Ministers by this Society, and have been faithfully paid their settled salaries by the country. And, lastly, in the year 1723, a farther law was passed for augmenting the Ministers salaries, and appointing them to be paid in proclamation money. The Clergy were so sensible of this liberality of the people, that they did in the most grateful manner represent to the Society, that, considering the circumstances of the colony, it was a very generous settlement.

Thus, through the pious liberality of the country, though there was scarce any face of the Church of England in this province when this Society was first established, there have been thirteen churches and four chapels of ease since built; a free-school hath been erected at Charleston. The whole body of the people have had the advantage of the administration of God's word and sacraments, and such a light set up among them, as, it is to be hoped, no age shall see extinguished.

*Rules, in a devotional Form, for expounding the Ten Commandments, by Bishop Ken.*

**O** My God, when in any of thy commands a duty is enjoined, love tells me the contrary evil is forbidden; when any evil is forbidden, love tells me the contrary duty is enjoined.<sup>a</sup> O do thou daily increase my love to good, and my antipathy to evil.

Though thy commands and prohibitions, O Lord, are in general terms, yet let thy love direct my particular practice, and teach me, that in one general are implied all the kinds, and degrees, and occasions, and incitements, and approaches, and allowances, relating to that good or evil, which are also commanded<sup>b</sup> or forbidden, and give me grace to pursue, or to fly them.

O my God, keep my love always watchful, and on its guard, that in thy negative precepts I may continually resist evil; keep my love warm with an habitual zeal, that in all thy affirmative precepts I may lay hold on all seasons and opportunities of doing good.

Let thy love, O thou that only art worthy to be beloved, make me careful to persuade and engage others to love thee, and to keep thy commandments as well as myself.<sup>c</sup>

None can love thee, and endeavour to keep thy holy commands, but his daily failings in his duty, his frequent involuntary and unavoidable slips, and surreptions, and wanderings, afflict and humble him; <sup>d</sup> the infirmities of lapsed nature create him a kind of perpetual martyrdom, because he can love thee no more, because he can so little serve thee.

But thou, O most compassionate Father, in thy covenant of grace dost require sincerity,<sup>e</sup> not perfection; and therefore I praise and love thee.

O my God, though I cannot love and obey thee as much as I desire, I will do it as much as I am able: I will, to the utmost of my power, keep all thy commandments, with my whole heart, and to the end.<sup>f</sup> O accept of my imperfect duty, and

<sup>a</sup> 2 Cor. vi. 14.

<sup>c</sup> Heb. x. 24. Matt. v. 16.

<sup>e</sup> 2 Cor. viii. 12.

<sup>b</sup> Matt. v. 21, 22, 28. 1 Thess. v. 22.

<sup>d</sup> Prov. xxiv. 16.

<sup>f</sup> Psalm cxix. 2, 6, 112.

supply all the defects of it by the merits, and love, and obedience, of Jesus thy beloved.

Glory be to thee, O thou supreme Lawgiver, for delivering these commands to sinful men; they are the words which thou thyself, O great Jehovah, didst speak. O let me ever have an awful regard for every word thou hast spoken: O let me ever love thee for speaking them, and for giving us the laws of love.

Glory be to thee, O Lord God, who, to make every one of us sensible of our obligation, hast given all thy commands in the second person, and by saying *thou* hast spoken in particular to every soul, that every soul might love and obey thee.

Glory be to thee, O my God, who in this short abstract, in these Ten Commandments, hast comprised the full extent of our duty, all the effects of divine love.

Teach me, O Lord, to examine my love by thy commands, that I may know how to please thee, that I may know wherein I have offended thee, and grieve for my offences, that I may bewail all my commissions of sin, all my omissions of duty.

Teach me, O Lord, by this thy law, which is the rule of love, and of all my actions, to examine not only my several sins, but also all their several aggravations, whether they have been wilful, or known, or frequent, or obstinate, or habitual, or ensnaring to others, that love may shed the more tears, and in some measure proportion my contrition to my guilt.

Glory be to thee, O Lord God, who givest us Christians higher obligations to keep thy commands than thou didst to the Jews: they had only the memory of their temporal deliverance out of the land of Egypt, and the house of bondage set before them; we are delivered out of spiritual Egypt, from the bondage of sin, the power of satan, and the torments of hell. O give us grace to exceed them as much in our love, and thanksgiving, and obedience, as we do in our blessings.

Glory be to thee, O great Jehovah, who, to constrain us to love and obey thee, art pleased to honour every faithful soul with a near and intimate propriety in thyself, and graciously to declare, *I am the Lord thy God.*

O merciful Lord, what is it possible for me to desire more than to have thee for my God? If thou be my God, the re-



lation ought to be mutual, and I must be thy servant: Lord, be thou mine, and I will be for ever thine.

My beloved is mine, and I am his.

My God, my Father, my Friend, my Love, whatever is thine I will love; and particularly thy law will I love, for teaching me to love thee; thy law I will highly esteem, and diligently read and study; thy law shall be daily my delight, my counsellor, and my meditation.<sup>h</sup>

O my good God, keep me always thine, and let nothing ever divorce me from thy love.

*The Ten Commandments explained in a devotional form, by  
Bishop Kenn.*

*The First Commandment.*

**O** Thou, who only art Jehovah, if thou be my God, and if I truly love thee, I can never suffer any creature to be thy rival, or to share my heart with thee; I can have no other God, no other love, but only thee.<sup>i</sup>

O infinite goodness, thou only art amiable; whatever is amiable besides thee, is no farther amiable, than as it bears some impressions on it of thy amiableness; and, therefore, all love, all glory, be to thee alone.

O my God, instil into my soul so entire reverential a love of thee,<sup>k</sup> that I may love nothing but for thy sake, or in subordination to thy love.

O God, give me grace to study thy knowledge,<sup>l</sup> that the more I know thee, the more I may love thee.

O my God, do thou create in me a stedfast faith<sup>m</sup> in the veracity, a lively hope<sup>n</sup> in the promises, a firm trust<sup>o</sup> in the power, a confident reliance<sup>p</sup> on the goodness, and a satisfactory acquiescence<sup>q</sup> in the all-sufficiency of thee my beloved.

O my God, do thou create in me an ardent desire of thy

<sup>h</sup> Psalm cxix. 24, 97.

<sup>i</sup> John xvii. 3.

<sup>o</sup> Psalm ix. 10.

<sup>l</sup> Matt. vi. 24.

<sup>m</sup> Heb. xi. 1, 6.

<sup>p</sup> Psalm xxxiv. 88.

<sup>k</sup> Deut. x. 12.

<sup>n</sup> 1 Pet. i. 4.

<sup>q</sup> Psalm lxxii. 1, 2, 5.

presence,<sup>r</sup> an heavenly delight in the fruition<sup>s</sup> of thee my beloved.

O my God, fill my heart with thanksgiving<sup>t</sup> for the blessings, praise<sup>u</sup> of the excellence, adoration of the majesty,<sup>v</sup> zeal<sup>w</sup> for the glory of thee my beloved.

O my God, fill my heart with a repentance<sup>x</sup> for offending, with a constant fear<sup>y</sup> of provoking thee my beloved.

O my God, fill my heart with an affective devotion<sup>z</sup> in prayer, and with a profound humility<sup>a</sup> in ascribing .ll honour to thee my beloved.

O my God, create in me a sincere obedience<sup>b</sup> to all the commands, a submissive patience<sup>c</sup> under all the chastisements, an absolute resignation<sup>d</sup> to all the disposals of thee my beloved.

O my God, let thy all powerful love abound<sup>e</sup> in my heart, and in the hearts of all those that profess thy name, that in all these, and in all other possible instances of thy love, our souls may be continually employed to praise and to love thee.

O my God, let me ever be seeking occasions to excite all I can<sup>f</sup> to adore and love thee.

O my God, I renounce, and detest, and bewail, as odious and offensive to thee, as directly opposite to thy love, and to thy glory,

All self-love,<sup>g</sup> and inordinate love of things below,<sup>h</sup>

All wilful and affected ignorance,<sup>i</sup>

All atheism,<sup>k</sup> or having no god, and polytheism,<sup>l</sup> or having more gods than one,

All heresy,<sup>m</sup> apostacy,<sup>n</sup> and infidelity,<sup>o</sup>

All presumption<sup>p</sup> and despair,<sup>q</sup> distrust,<sup>r</sup> and carnal security,<sup>s</sup>

All voluntary humility, and worshipping of angels;<sup>t</sup> reliance on the creature,<sup>u</sup> or recourse to evil spirits,<sup>v</sup>

All unthankfulness<sup>w</sup> and irreligion,<sup>x</sup> lukewarmness,<sup>y</sup> and indifference,<sup>z</sup>

All impenitence<sup>a</sup> and disregard of divine wrath.<sup>b</sup>

r Psalm xlii. 1.	s Psalm xxvii. 4.	t Psalm xxxiv. 1.	u Psalm cxlvii. 1.
v Psalm xcix. 5.	w 1 Cor. x. 31.	x Ezek. xviii. 20.	y Psalm cxli. 1.
z Jam. v. 16.	a Psalm cxv. 1.	b Matt. vii. 21.	c Psalm xxxix. 9.
d Matt. xxvi. 39.	e Phil. i. 9.	f Psalm xxxiv. 3. cvii. 8.	g 2 Tim. iii. 2.
h 1 John ii. 15.	i 2 Thess. i. 8.	k Psalm xiv. 1.	l Jer. xvi. 11.
m 2 Pet. ii. 1.	n Heb. x. 39.	o 2 Thess. ii. 12.	p Psalm l. 21.
q Matt. xxvii. 5.	r Psalm lxxviii. 22.	s Eccles. viii. 11.	t Col. ii. 18.
u Psalm lli. 7.	v Lev. xx. vi.	w 2 Tim. iii. 2.	x Psalm x. 4.
y Rev. iii. 15, 16.	z Zeph. i. 13.	a Luke xix. 41.	b Isa. v. 13.

All indevotion<sup>c</sup> and pride,<sup>d</sup> disobedience,<sup>e</sup> impatience and murmuring,<sup>f</sup>

All the least tendencies<sup>g</sup> to any of these impieties.

From all these and the like hateful violations of thy love, and from that vengeance they justly deserve, O my God, O my Love, deliver me, and deliver all faithful people.

O my God, I earnestly pray, that thy love may so prevail over our hearts, that we may sadly lament and abhor all these abominations, and may never provoke thee.

*The Second Commandment.*

O my God, I know the true love of thee is incommunicable to any but thee; and, therefore, I renounce, and detest, and bewail, as odious and offensive to thee, as directly opposite to thy love, and to thy glory,

All making of idols or false gods, or of graven images, with intent of worshipping and bowing down before them,<sup>h</sup>

All representations and picturing of thee, O my God, by visible likenesses of things in heaven or in earth,

All corporeal shapes, which are infinitely unsuitable to thy invisible and spiritual nature, and derogatory from thy adorableness,<sup>i</sup>

All idolatry<sup>k</sup> and religious invocation of creature,<sup>l</sup>

All sacrilege<sup>m</sup> and profanations of thy house, and of things sacred,<sup>n</sup>

All abuse, or disesteem, or carelessness of thy word,<sup>o</sup> and contempt of thy ministers,<sup>p</sup>

All superstitious or unlawful rites,<sup>q</sup> superfluities or mutilations,<sup>r</sup> irreverence or indecencies,<sup>s</sup> in thy public worship, by which thou art any way dishonoured,

All resting in mere outward observances,<sup>t</sup> or refusing to give thee bodily worship, and to fall down before thee,<sup>u</sup>

All the least tendencies to any of these impieties.

From all these and the like violations of thy incommunicable

<sup>c</sup> Isa. xxix. 13.    <sup>d</sup> Prov. viii. 13.    <sup>e</sup> Rom. ii. 8.    <sup>f</sup> 1 Cor. x. 10.  
<sup>g</sup> Psalm cxli. 4.    <sup>h</sup> Deut. vii. 25, 26. xxvii. 15.    <sup>i</sup> Deut. iv. 15. Isa. xl. 18.  
 Acts xvii. 29.    <sup>k</sup> Isa. li. 8, 9.    <sup>l</sup> Rev. xix. 10. xiv. 9, 10.    <sup>m</sup> Prov. xx. 25.  
<sup>n</sup> Matt. xxi. 13.    <sup>o</sup> Matt. xiii. 15. James i. 22.    <sup>p</sup> Luke x. 16.  
<sup>q</sup> Jer. x. 2, 3.    <sup>r</sup> Deut. iv. 2. Psalm cvi. 39.    <sup>s</sup> Eccles. v. 1. Mat. i. 7,  
 8, 14.    <sup>t</sup> Matt. xv. 9, 11.    <sup>u</sup> Isa. xli. 25.



love, and from that vengeance they justly deserve, O my God, O my Love, deliver me, and deliver all faithful people.

O my God, I earnestly pray, that thy love may so prevail over our hearts, that we may sadly lament and abhor all these abominations, and may never more provoke thee.

O my God, imprint on my soul an awful love of thy majesty,<sup>v</sup> that I may worship thee in spirit and in truth,<sup>w</sup> and in a manner worthy of thee.

O my God, make me so tender of the honour of thee my beloved, that I may show a due regard to all the parts of thy worship:

That with lowest humiliation of soul and body,<sup>x</sup> whenever I appear in the presence of infinite love, I may fall down and adore thee.

O my God, O may I always enter thy house, the habitation of unbounded love, with recollected thoughts, composed behaviour, becoming reverence, and sincere intentions of love!<sup>y</sup>

O my God, O may I ever frequent the public prayers, and approach thine altar with fervent and heavenly affections, with holy impatience for the blessings of thy love!<sup>z</sup>

O my God, O may I always read and hear thy word, the heavenly register of thy love, with a serious attention, and inflammable heart, and a particular application, and ever learn from it some lesson of thy love!<sup>a</sup>

O my God, for thy dearest sake, give me grace to pay a suitable veneration<sup>b</sup> to all sacred persons, or places,<sup>c</sup> or things,<sup>d</sup> which are thine by solemn dedication, and separated for the uses of divine love, and the communications of thy grace, or which may promote the decency and order of thy worship, or the edification of faithful people.<sup>e</sup>

O my God, let thy all-powerful love abound in my heart, and in the hearts of all that profess thy name, that in all these, and in all other possible instances of thy love, our souls may be continually employed to praise and to love thee.

O my God, let me ever be seeking occasions to excite all I can, to adore and to love thee.

<sup>v</sup> Isa. viii. 13.

<sup>w</sup> John iv. 24.

<sup>x</sup> Psalm xcv. 6. Matt. xxv. 39.

<sup>y</sup> Gen. xxviii. 17.

John ii. 17.

<sup>z</sup> Psalm lxxxiv. 1, &c. xlviii. 9, xxxvi. 8

lxiii. 1, 2, 5.

<sup>a</sup> Luke viii. 15.

1 Thess. ii. 13.

<sup>b</sup> Matt. x. 40.

<sup>c</sup> Lev. xix. 30.

<sup>d</sup> Ezek. xxii. 8, 26.

<sup>e</sup> 1 Cor. xiv. 4, 26, 40.

Thou, O my God, art a jealous God, jealous of thy own honour, and of the chasteness of my love: O let me never run after other loves, or commit spiritual adultery against thee, to provoke thee to anger.

Thou, O my God, dost visit the iniquities of the fathers upon the children; thou, when thy jealousy burns like fire<sup>g</sup> against idolaters, and those that rob thee of thy worship, art wont to punish them in their very posterity, with temporal evils, and with spiritual too, when their children tread in their steps; for then thou makest their fathers' sins occasions of hastening, or of increasing thy judgments, though thou always sparest the children that repent:<sup>h</sup> O let thy just indignation, against violating thy worship, deter me, and all that profess thy name, from such violations.

Thy jealousy, O my God, falls heavy upon them that hate thee; but how is it possible for any one to hate thee, who art infinite love? And yet, alas! all that are enemies to thy divine worship; all that exalt any lust, any creature, into thy throne, to ascribe their happiness, to sacrifice their esteem, and zeal, and affections, and to offer up sovereign honours to it; what do they do but love false gods, and hate thee, and are therefore hated by thee?<sup>i</sup>

O Lord God, to hate thee is the proper character of devils, and Lucifer himself cannot sin beyond that utmost extremity of evil, the hatred of thee; and my heart is full of horror and grief, to think, that ever those that bear thy image, and daily subsist by thy love, should turn themselves into devils, and this world into a hell, by hating thee:<sup>k</sup> O boundless love, turn them, O turn them into men again, and then they cannot choose but love thee.

Glory be to thee, O my God, who showeth mercy to them that love thee and keep thy commandments: Love and obedience always go together, and entail a blessing on the posterity of thy lovers:<sup>l</sup> O keep me always one of that happy number: O let me ever love and obey thee.

Glory be to thee, O Lord God, whose love is more diffusive than thy anger; thy vengeance extends but to the *third*, or, at

<sup>f</sup> Deut. iv. 24. Isa. xlii. 8. Exod. xxxiv. 14, 15. <sup>g</sup> Psalm lxxix. 5.

<sup>h</sup> Isa. lxxv. 6, 7. Ezek. xviii. 17, 20. Jer. xxxi. 30. <sup>i</sup> Deut. vii. 10.

<sup>k</sup> 1 John iii. 8. Rom. i. 30. John xv. 18. <sup>l</sup> Deut. iv. 40.

most, the fourth generation, thy mercy unto thousands; and the more diffusive thy love is, the more powerfully it moves us to praise and to love thee.

*(To be continued.)*

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*The Christian's daily Devotion; with Directions how to walk with God all the day long.\**

**REMEMBER**, I beseech you, that the day is usually spent well or ill, according as you prepare yourself in the beginning of it: If you suffer vain thoughts to take possession of your soul when you awake, you have laid in fuel for Satan to kindle all the day after; wherefore, it behoves you at your first waking to begin with God; to endeavour to possess your soul with an awful reverence and regard to him.

Therefore lift up your hearts to him in these, or the like pious ejaculations.

"Early in the morning will I direct my prayer unto thee, and will look up." Psalm v. 3.

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High! To show forth thy loving kindness in the morning, and thy faithfulness every night." Psalm xcii. 1, 2.

"He might appoint wearisome nights for us; so that when we lie down, we should say, When shall we arise, and the night be gone! And should be full of tossings to and fro, under the dawning of the day." Job vii. 3, 4.

"He might have scared me with dreams, and terrified me through visions." Job vii. 14.

"But blessed be his holy name! he hath made my sleep sweet unto me." Prov. iii. 24.

When you have thus offered your first thoughts to God, put

\* This tract is among those published by the "Society in England for promoting Christian knowledge."



on your clothes, and whilst you are so doing meditate upon the general resurrection at the last day, when we shall all appear before the great Judge of quick and dead: think of the mercy you have received in having one day more granted you, wherein to work out your salvation: let this excite your thankfulness for former mercies: and, accordingly, as soon as you have dressed yourself, make your acknowledgments unto Almighty God in a most solemn manner.

*Morning Prayer.*

I thank thee, O Father, Lord of heaven and earth, for all thy mercies bestowed upon me from the time of my birth to this very moment: I bless thee for my creation, preservation, and all the blessings of this life; for my health, food, raiment, friends, and all other comforts and conveniencies; for preserving and watching over me the night past, and for raising me up in health and safety this morning. But above all, I bless thee for thy wonderful love in Christ Jesus, for the means of grace, and for the hopes of glory. Lord! endue me with a thankful heart, evermore possessed with a wonderful sense of thy goodness, and give me grace to walk worthy of it.

Make me, I beseech thee, always mindful of that solemn vow and promise which I entered into at my baptism; and give me grace to resist the temptations of the devil, the world, and my own corrupt nature. Give me a due sense of all my former transgressions, and work in my heart an utter abhorrence of them: cause me to walk in thy fear all the day long: make me humble, peaceful, contented; purify my heart from all vain thoughts and desires: keep my tongue from evil speaking, lying and slandering; my body in temperance, soberness, and chastity: and in every respect let my conversation be as becometh the Gospel: let my faith be unfeigned, my love to thee sincere, and give me grace entirely to love and depend upon thy goodness in every thing. Grant me more and more of the assistance of thy Holy Spirit, to work in me both to will and to do according to thy good pleasure. Make me industrious in my calling, provident of my time, obedient to my superiors, just and loving unto all men. Preserve me from sin, from evil company, and from danger. Bless all our governors, whe-

ther in Church or State. Bless him particularly whom thou hast appointed to minister unto me in things pertaining to salvation: Make his labours effectual for the good of my soul, and me willing to be guided and directed by him. Bless all my relations, [father, mother, brother, &c. *as you stand related*] reward all my friends and benefactors, and forgive all my enemies. These things, and whatsoever else thou seest needful, either for my body or my soul, be pleased in mercy to bestow upon me, for the sake of Jesus Christ our Saviour, who hath taught me thus to pray:

*Our Father, &c.*

When you have in this manner made known your requests to God, and are thereby entitled to his blessing, favour, and protection the remaining part of the day; you may, as your occasions require, betake yourself to the works of your calling. And, I beseech you, resolve not to lose or mispend the day before you, remembering that when it is gone you will see it again no more for ever.

But here I must advise you, as ever you hope to have your prayers beneficial to you, not to behave yourself as too many do, who no longer remember what they have been praying for, and so lose all the benefit of their prayers. You must be sure to call to mind the several things you have begged of God: at least you must be habitually prepared so to do, whenever the occurrences of the day shall give you occasion to remember them.

For instance; you have returned your thanks to God for mercies already received; take care to walk worthy of them, that he may not be provoked to deny his future favours. You have begged fresh mercies; wait in an humble assurance of God's fatherly care over you, and believe that if you receive them not, he knows that you are not yet prepared for them. As you have prayed for God's Holy Spirit, keep your mind pure, your thoughts holy, your body chaste and temperate, that you may be a fit habitation for the Holy Ghost. You desire strength to resist temptations, do not give way to them when they come, and be sure not to run into their embraces. You desire forgiveness of past sins, be careful not to add to your former accounts by committing new ones. You beg se-

veral graces, labour to exercise them as God shall call you to it. To prevent speaking evil of your neighbour, think no evil of him; and if you hear any, live in hopes that it is a mistake, a calumny. You pray for chastity, be temperate in your diet, modest in your apparel, let your speech be savoury, avoid the conversation of loose or vain persons. If you would love God, reflect much on his mercies, especially in Jesus Christ. You desire to depend upon God, let this appear in every instance of his providence towards you: be content with the want of those outward comforts which he thinks fit to deny you, and do not use any indirect means in any case to help yourself, for that would be to forsake your Maker and to consult with the devil. You pray, that you may be loving unto all men; be ready and willing to show all acts of kindness which shall be in your power. You desire God to forgive your enemies, do you be sure to offer all reasonable and fitting terms of reconciliation, and be willing and desirous to be made friends again. You pray for your minister, that God would bless his labours for your soul's good; be you willing to be guided and directed by him.

Thus, in these and all other particulars, which you shall have occasion to beg of God, labour to make your prayers effectual, by ordering your lives and conversations according to your petitions and wants; and then doubt not in the least but God will in a most gracious manner hear and answer you, as he knows to be most convenient and suitable to your condition; and especially to your better and more lasting interest, that of your soul, which will never be left unsupplied with such a measure of the graces of his Holy Spirit, as you are from time to time fitted to receive.

And now, that I may farther direct you in the well ordering of your life every day, I beseech you,

1st. "To resolve every day to make it your endeavour to live in the fear of God, and to obey him, whatever others do." You must expect to meet with many temptations from wicked men, from your own lusts, and from Satan; but you must consider that these are the very enemies you have renounced in your baptism, and that if you do not abhor and forsake them, you will be false to the covenant of your God, and be found fighting against him: you then listed yourself under Christ's



banner, and engaged to fight his battles, in opposition to the kingdom of darkness; and therefore, if you give up yourself to do wickedly, you take part with enemies of God, and wretchedly betray the interests of your Lord and Master.

Wherefore, when thou art tempted to commit iniquity, consider with thyself the great danger thou art in, of losing the favour of God, and being deprived of the gracious assistances of his Holy Spirit, without which thou art not able to think or do any thing that is good. Consider, that every time thou venturést upon sin thou rejectest God, and choosést to lose his friendship and grace, and to do despite unto him, like the Jews, who chose Barabbas the murderer, and rejected Christ their Saviour. Remember that *God hateth all workers of iniquity*, Psalm v. 5. xi. 5; and he counted them his enemies, Rom. viii. 7. Psalm viii. 11. James iv. 4, 6.

Remember the dreadful and irrevocable damnation of so many thousands of angels, created to glory, and that for one sin. Remember the dismal effect of Adam's transgression, not only upon himself, but upon all his children that should be born after him, to the world's end.

Remember the torments and death our Saviour suffered to redeem us from sin. Consider the great mercies which God hath vouchsafed to thee: that he made thee of nothing, according to the likeness of himself, and appointed thee for so noble a purpose as to serve him in this life, and to live and reign with him in glory hereafter; and that, for the present, he hath made all the creatures thy subjects and servants. That when thou hadst made thyself subject to eternal punishment, God redeemed thee, and delivered his own Son to death for thy sake.

That he hath called thee to the state of a Christian, and thereby admitted thee to be a partaker of all the means of grace here, and the comfortable hopes of glory hereafter.

That he from time to time supplies thee with the assistances of his Holy Spirit.

That he alone preserveth thy life from all dangers, and thy soul from all temptations. That he hath often knocked at the door of thy conscience, and all to engage thee to forsake iniquity, to work out thy salvation, and to be eternally happy.

Lay these things to heart, I beseech you, and fear not to be

accounted scrupulous or precise by those that would entice or fright you from your bounden duty ; but esteem it rather your glory to be counted a fool for Christ, and rejoice that you are thought worthy to suffer for his name. Heaven is worth all the pains of getting thither.

Howsoever the generality of the world may make little account of offending God ; though the sinner may be praised in his lusts, and wicked men exalted ; yet most certain it is, and the Holy Spirit of God affirmeth it, (1 John iii. 8.) *He that committeth sin is of the devil*, and therefore shall receive his portion among devils at the latter day. *The wicked shall be turned into hell, and all the people that forget God.*

And if you seriously consider these things, as you will avoid sin, so will you,

2dly. "Arm yourself against evil company, that great snare of the devil, which hath ruined a world of souls." If one be infected with the plague of leprosy, you will avoid him as you value your life or health. Now, there is no such plague as wickedness : it destroys body and soul too, and is exceeding infectious ; so that if you trust yourself with the company of such persons, you run into temptation and a snare, and it is great odds but you will be led captive thereby. Wherefore, as you tender your own safety, and dread the displeasure of Almighty God, avoid the company of wicked persons, lest you be partaker of their sins, and of their plagues too. And let your conversation be with those that fear God ; these will confirm you in those holy resolutions you have taken up : these will animate and encourage you to be faithful in them ; these will bear you company towards heaven, and make your journey comfortable and easy to you.

3dly. "Allow yourself no time to be idle, but be diligent in your lawful calling, and cheerfully depend upon God for his blessing, and never doubt of it whilst you are thus found in his way." It is commonly observed, that the first step to wickedness is idleness ; and indeed there is little hopes of any one being a good man, or a good Christian, who has no care of his time. It is then that the devil is most busy with us, when we ourselves are least employed : so that if there were nothing else in the careless expense of time, besides the danger of temptation, a wise and good man would be sure to take care

to be well employed. But it is a sin too to be idle ; for the prophet Ezekiel, chap. xvi. 49, tells us, that it was one of the sins of Sodom ; and the author of the book of Eccles. xxxiii. 27, observes, that it teaches much evil. And, therefore, you must ever account it as an high and crying offence against Almighty God, who requires that you should improve all your time to good and useful purposes : who has entrusted you with it as with a talent, which, if you do not improve, according to his intent and design, to his glory, and the good of others, he will be sure to require it at your hands, and bring you to a severe reckoning for it.

And now, having charged you with the conscientious observance of these three particulars, I shall in a more especial manner apply myself unto four sorts of persons, into whose hands this little treatise is likely to fall, namely, to the youth, children, servants, and poor people. And here I beg of every one of you to consider the several circumstances wherein you are placed, and to make it your sincere endeavours to behave yourself accordingly.

1st. To the youth : Those of your age are too apt to indulge themselves in a neglect of God, and the concerns of their everlasting salvation. Ask your own heart, whether you do not flatter yourself, that you will repent, and be good hereafter, when this or that desire or lust is satisfied, such or such a pleasure enjoyed ? And have you not so gone on from day to day, and that perhaps for a long time ? Oh ! consider, if this be your case, it is a very bad and dangerous one, and if not speedily amended, is likely to end in great sorrow and bitterness ; this is a state of disobedience and enmity against God, whereby you are become the subjects of his wrath, anger, and displeasure ; and what wise man would continue one minute in such circumstances ? Who would run so great a hazard of his soul, which is of more worth than ten thousand worlds ? For it is of God's infinite mercy that you are not consumed. But consider farther, you have a great deal of business to do, even to work out your salvation, and that must be done *by patient continuance in well-doing*. God sent you into the world to serve him, and gives you every day of your life for that purpose : how foolish then is it for you to play away that candle



which was allotted you to work by, and then to think of beginning, when great part of your time is spent and gone?

Besides, the present is the only time, and the longer you defer, the more listless and unfit you will be; when you have accustomed yourself to evil, it will grow familiar to you, and you will be as uneasy to part with it as men usually are with an old acquaintance, in whose company they have long delighted: nay, the prophet Jeremy, chap. xiii. 23, says, *It is as easy for the Ethiopian to change his skin, or the leopard his spots, as it is for those to do well, who are accustomed to do evil*: that is, it is next to an impossibility.

But what if God should, in his just judgment, withdraw his grace from you? What if he should take the forfeiture, and seal your condemnation? Consider it! you have provoked him to do it; he may justly do it; and what security have you that he will not do it? The advice he gives every one of us is, *to-day, if ye will hear his voice, harden not your hearts. This is the accepted time, this is the day of salvation*: and if we let this day slip, we have reason to fear the approach of that night wherein no man can work, when the things belonging to our peace will be hidden from our eyes. Surely it is a most dreadful thing to be forsaken by God, and given over to our own heart's lusts, to walk in our own counsels.

Wherefore, young man, *remember thy Creator in the days of thy youth*, and do not make provision for shame and sorrow in thy elder years: think not that God will be put off with the dregs and refuse of thy days: offer it unto thy governor; would he accept it? No; certainly he would despise thee and thine offering; so will God too. Keep innocency whilst young, and it will yield thee unspeakable comfort all thy life long; and thou wilt lay up a good foundation also against the time to come. Behold, life and death are set before thee; "If thou wilt enter into life, keep the commandments:" early employ thyself in so doing.

Again, your age is too subject to the love of sensual pleasures: let me beseech you to have an especial guard over all your senses, and avoid all provocations and temptations to lust and wantonness; such are the company of unclean persons, unsavoury discourses, lascivious pictures, books and songs, intemperance in meat and drink, &c. all which will be apt to add

fuel to your lusts. Allow not yourself in any unchaste thoughts, words, or actions; but be serious and sober-minded, humble, modest, pure: Remember, that no unclean person shall enter into the kingdom of God.

2dly. To children. Do you be sure to make a conscience of loving and honouring your parents; and remember that the command that enjoins it, is the first commandment with promise, and that a grievous curse is annexed to the violaters of it: *The eye that mocketh his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it*, Prov. xxx. 17; that is, such a disobedient child shall die an unnatural, untimely and ignominious death; and the too many wretched examples of public justice are sad instances of this truth.

3dly. To servants. Let me beseech you in the words of the Apostle, Ephes. vi. 5, &c. "Be obedient unto them that are your masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ; not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart. With good will doing service, as to the Lord, and not to men: knowing, that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free." Again, 1 Peter ii. 8, "Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man, for conscience towards God, endure grief, suffering wrongfully: for what glory is it, if when ye be buffeted for your faults ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently, this is acceptable unto God, for even hereunto were ye called," &c.

4thly. To the poor. The providence of Almighty God has placed you under difficult circumstances of life, and daily reads you a lesson, in a more particular manner to depend upon him. This you may be assured of for your comfort, that you are under God's constant and immediate care: and one advantage you enjoy above the rich in your journey to heaven is, that you are not clogged and hindred in your course thither by those manifold incumbrances which lie on them; of whom our Saviour hath said, "That it is very hard for them to enter into the kingdom of heaven." Matt. xix. 24. Their temptations are

proportioned to their abundance; their cares are more, and their distractions greater; so that you have no reason to envy them, nor repine at your condition; and these are chiefly your temptations, and against these you must be particularly watchful. Certainly, if you consider these things aright, you will find that your store-house is the most sure, your supply most certain; for if you are immediately in the hands of God, of him who feedeth the ravens, and clotheth the grass of the field; so you may be much more assured that he will clothe you.

What God requires of you is, that you be diligent and faithful, frugal and provident; that you carefully avoid those sins which your poverty may tempt you to; as falshood and deceit, murmuring and repining; that you serve God with a quiet mind, and live in constant hopes and expectation of the heavenly treasure; that you endeavour to be humble, holy, heavenly-minded, always remembering that he is the poorest man who is poor in grace. Your Saviour had no where to lay his head; let his example serve to reconcile your low condition to you; and let your religious behaviour under it be the means to sanctify it.

And now let me advise every one of you how to behave yourselves in the evening of every day. And here, I beseech you, call yourselves every night to a strict account for the actions of the past day. Ask yourselves what you have been doing? What company you have kept? What temptations you have met with? What sins you have committed? What corruptions you have subdued? What experience you have had of God's goodness, and how you entertained them? What use you have made of his dealing with yourself or others? In a word, what progress you have made heaven-wards? And evermore account that day lost wherein you have not done or received some good. Humble yourself before God for every neglect of your duty in the day past, and be sure to express your thankfulness to him for every opportunity you have met with of doing or receiving good.

Thus, if you daily sum up your estate with God, you need not be afraid of a long and uncertain reckoning: you will constantly see what you have to expect and answer for, and may prepare yourself accordingly.

And when you have so done, you may, with much comfort



and assurance, address yourself unto Almighty God, in these, or the like words.

*Evening Prayer.*

In an humble acknowledgment of my manifold sins and iniquities, which I from time to time, and more especially this day, have committed against thee, both in thought, word, and deed; I now prostrate myself before thee, O Lord of heaven and earth, beseeching thee, for the sake of Jesus Christ, my only Lord and Saviour, to be merciful unto me, and forgive me. Humble me, O Lord, that I have not rendered unto thee according to thy mercy and loving-kindness; that I have been forgetful and disobedient, and have sinned against heaven, and in thy sight. Let thy Holy Spirit sanctify me throughout, and give me more and more grace and strength, whereby I may be enabled to subdue all my sinful and corrupt affections: and grant that I may improve the remainder of my days with all possible care, and give all diligence to make my calling and election sure, that I may persevere therein unto death, so that at last I may attain everlasting life. Enable me by faith to embrace the promises and obey the precepts of the Gospel. Let thy word be my rule and counsellor. Settle in my soul a constant desire and endeavour to fear, serve, and remember thee. Give me a gracious heart, and a good understanding to keep thy commandments at all times. Prepare me for every condition thou hast designed me, and let every instance of thy providence engage me to cleave more steadfastly unto thee, and to glorify thy great name: and in all things let me still look up unto Jesus, the Author and Finisher of my faith. Make me more and more sensible of the vanity, the shortness and uncertainty of this life, and of the eternity of the next. Let my great concern here be for the glory of thee, my God, and the interest of my precious and immortal soul. And let my thoughts be much employed on that day when God shall judge the secrets of men by Jesus Christ. Suffer me not in a short life to make way for eternal misery: but let me make it my constant business to prepare myself to be happy for ever with thee.

Enlarge and bless thy holy Catholic Church with more

abundant peace, purity, and concord. Pardon the crying sins of the nation wherein I live. Give us grace to search and try our ways, and turn unto thee our God. Make us a people peculiar to thyself, zealous of good works. Bless the ministers of thy holy word and sacraments: [my parents, brothers, sisters, master, fellow-servants, &c. *as you stand related*] Reward all my friends and benefactors, and forgive all mine enemies. Be merciful to all afflicted persons, sanctify their afflictions unto them, give them patience under them, and an happy issue out of them.

Accept my praises and thanksgivings for all thy mercies vouchsafed me in this life, and for the hopes of a better. And now that I am going to take my rest and sleep, let me consider that thou, Lord, only makest me to dwell in safety: Whether I sleep or wake, live or die, let me be found thine own, to thy eternal glory, and my everlasting salvation, through Jesus Christ; in whose blessed name and words I sum up my imperfect prayer, saying,

*Our Father, &c.*

Thus, having waited upon God by solemn prayer, and committed yourself to his protection, go to rest with an holy confidence of it, and with a serious meditation on your last hour: let the night put you in mind of the many days of darkness; let your bed make you mindful of your grave; and your sleep, of your death; and so compose your soul, as if you expected not to awake till the morning of the resurrection.

*For the Churchman's Magazine.*

*Original Correspondence between some of the most eminent Clergy of the Church of England, and others, and the Rev. Dr. Samuel Johnson, first President of King's (now Columbia) College. The letters will be published in chronological order.*

[Continued from p. 105.]

*From Bishop Sherlock to Dr. Johnson.*

*Fulham, October 20, 1754.*

REV. SIR,

IN consideration of Mr. Palmer's circumstances, and the strong recommendation he brought from you, and other worthy clergymen, I appointed a special ordination; and not being able myself to ordain, the Bishop of Bangor, at my request, was so good as to come hither, and ordained him; but I refer myself to him, to give you an account of his reception here.

Sir, I do heartily congratulate the Church abroad, upon the prospect of the settlement of a College at New-York, under the circumstances and conditions you specify; there is nothing that has come from your parts that has given me so much satisfaction; and I am, and every friend of the Church of England will be, very much obliged to you for undertaking the care of it; for upon the prudence and fidelity of those who have the first formation, the future success of this undertaking will very much depend. I remember some time ago that I heard of this scheme, but then it was insisted, that the dissenters should have the care and government entirely, and that the service of the Church should be in their way. One reason offered in behalf of such a settlement was, that it would be very convenient for the education of the young gentlemen of the islands, which, I own, was far from being an argument with me; for, as the inhabitants of the islands are almost generally of the Church of England, I thought the putting of the young



people under the conduct of the dissenters, and obliging them to their manner of worship, might in time be attended with great inconveniences; but if the College can be settled upon the terms you mentioned, it will go a great way in showing that the zeal for establishing the Church of England is not so inconsiderable in New-England, as it has sometimes been industriously represented.

I pray God grant you health and strength to accomplish this undertaking, to whose protection I recommend you, and the good work.

If I live to hear that you are settled in this new office, I shall pay great regard to your recommendation of Mr. Beach.

I am, Sir,

Your affectionate brother,  
And very humble servant,

THO. LONDON.

*Dr. Johnson to Bishop Sherlock.*

*New-York, May 7, 1755.*

MAY IT PLEASE YOUR LORDSHIP,

I AM extremely obliged to your Lordship for your very kind letter by Mr. Palmer, and for your great kindness towards him, and the quick dispatch with which you enabled him to return to his family and people, with whom he has been ever since the latter end of January; and I hear there is a great prospect of his doing much good.

I humbly thank your Lordship for the most kind regard you express towards me in view of my undertaking the care of this young College, which I hope will live, in spite of the most virulent opposition it meets with. The charter at last passed the seals in October, while I was returned into the country. But the clamour was so great, that there were some alterations made in the draught after I went away, for which I was very sorry, and particularly that the Bishop of London was left out from being one of the governors. But the Archbishop of Canterbury and first Lord of Trade are continued; and it still pre-

vides that the President be always of the Church of England, and that the prayers of the Church, and no other be used, only a short collect for the College; but as it was thought the whole service would be rather too long, it was judged advisable to omit reading some of the psalms, and to read but one lesson out of the Old Testament in the morning, and one out of the New in the evening. I was in great doubt whether to accept the Presidency; but as I saw that it would come to nothing if I did not, I at length returned and accepted the charge; and Mr. Beach has concluded to succeed me at Stratford, so I am settled here in New-York, being also lecturer in Trinity Church. But our free-thinking and Presbyterian enemies continue a most bitter clamour in their printed papers every week against the Church, and use all manner of arts to disaffect the assembly towards the College, insomuch that we have not yet attempted to get an act passed in favour of it, but we still hope it may at length be accomplished. I am unspeakably obliged to your Lordship for your kind prayers for me in this difficult station, and beg the continuance of them; and I earnestly pray for the continuance of your Lordship's important life and health, and an abundant reward at last for all your faithful services, and remain,

My Lord, &c.

S. JOHNSON.

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*Dr. Bearcroft to Dr. Johnson.*

*London, Charter-House, May 2, 1755.*

REV. SIR,

IT is with the greatest pleasure I congratulate you on your promotion to the presidentship of the College in New-York, as I look upon it as a happy omen of the College's future good success. The Charter of Incorporation, the Querist, the intended Bill on his Plan, and the Vindication of the Trustees in procuring the Charter, I have read over, and they appear to me just such as a friend to the charter would wish. The charter lays a good foundation, and I hope a lasting one for the

propagation and establishment of literature, and of the liberal arts and sciences, and, I will add, of true religion, not only in New-York, but, as may piously be hoped, through all North-America; as it doth not exclude any person of any religious denomination whatever from equal liberty and advantage of education, or from any of the degrees, liberties, privileges, benefits, or immunities of the College, on account of his particular tenets in matters of religion. At the same time it points out to him upon his admission the true and the right way, by the provision that public morning and evening religious service shall constantly be performed in the College according to the liturgy of the Church of England; and that the President of the College shall be a member of, and in the communion of the Church of England, as by law established. No wonder this should make the free-thinkers furiously rage, and imagine so vain a thing as their bill sets forth; and their silly protest, with its twenty unanswerable reasons, which to an unprejudiced reader of common sense answer themselves. Proceed cheerfully on, Mr. President, in this glorious cause of learning and of religion, which, under the blessing of heaven, you are every way qualified to promote, and by your wise and good conduct put to silence, if it be possible, the ignorance of these foolish men.

The joint letter of you and Mr. Barclay, and the Clergy of New-Jersey, to his Grace of Canterbury, I enclosed, as soon as received, to him at Croydon, where he resides for the sake of his health; and I waited on him there soon after for his directions about it, which were these, to present his respects to you all, and to assure you in his name, that he would readily and heartily second the proper steps you should take towards the promotion of that very worthy gentleman you recommend, Colonel John Schuyler, to the government of the Jersies, when it shall become vacant; but it would be very improper for him to be the first mover here in the affair. I have talked likewise with other of the chief members of the society on this subject, and their answers were much to the same purpose; and as to the advice you desire from me about the sum of money to be raised, and in whose hands to deposit it here for the carrying on the affair, I am totally ignorant in such matters; all I can say is, I most heartily wish Colonel Schuyler success, and I



will most readily follow your directions, and do every thing in my power to promote it.

The society return you their thanks for the many and great services you have done religion as their missionary at Stratford, and accept, at your request, of your resignation of it from Christmas last; and of your son's resignation of the place of catechist likewise from Christmas last, with an order upon their Journal that the request concerning your son's succeeding to the mission of West-Chester be considered, when Mr. Standard shall vacate it, and then I make no doubt but Mr. Johnson will be appointed to it: and I hope, and am willing to believe, they have appointed you a worthy successor at Stratford, in the person of the Rev. Mr. Winslow, the bearer of this, the eldest son of a merchant of the first figure, and of a considerable estate at Boston, whose strong inclination from his youth to be a minister of the Church of England, hath at length prevailed on his father to consent to his son's devoting himself to the service of the Church of England, though contrary to the opinion of that particular communion to which the father belongs.—Governor Shirley, Dr. Cutler, and the other Episcopal Clergy at Boston, sent over so full and strong recommendations of Mr. Winslow, as induced the society to think they could not fix on a more worthy person to supply, in some measure, the great loss of you to the Church of Stratford: and God give him grace to enable him to do it.

The society hath paid regard to your recommendation of Mr. Palmer, and appointed him to the mission he desired; and he is by this time, I hope, returned, and to good purpose employed in the proper duties of his mission. The society likewise hath appointed Mr. Macclenaghan, formerly a dissenting teacher, to be their itinerant missionary to the inhabitants of Frankfort and George-Town, and of the other neighbouring towns near Kennebeck river, on the eastern frontier of the government of Massachusetts Bay, upon the earnest recommendation of Governor Shirley, Dr. Cutler, and other worthy persons. There are many and great complaints against Mr. Fowle, though the worst of them, I think, is what you mention about his selling the society's books. I hope it will turn out as he hath stated it to you; but should it appear he is guilty, I believe you will agree with me, he is unworthy to be

continued in the service of the society. The examination of the affair is referred to Mr. Wetmore, Mr. Dibble, and Mr. Lamson, whom the good people of Norwalk applied to in their distress, and they are to report the truth to the society.

When Mr. Johnson comes to England he may depend upon receiving all countenance and assistance from me, and indeed from every one else, for the sake of his worthy father, whose most obedient and affectionate servant and brother I shall always take a pleasure in subscribing myself, whilst

PHILIP BEARCROFT.

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*Dr. Bearcroft to Dr. Johnson.*

*London, Charter-House, March 26, 1756.*

REV. SIR,

THE Society for the Propagation of the Gospel in Foreign Parts, ever careful to fulfil the great trust reposed in them in its several branches, hath observed, with great concern, the small progress which they have been able to make in converting to Christianity the Indians dwelling in, or bordering upon our colonies in North-America, notwithstanding they have made many repeated attempts to this good end: and it being but too well proved from experience, that it is to very little purpose to talk to the adult Indians on this subject in their wild native state, but that they must be reduced from their barbarity, I had almost said brutality, and be made men, *i. e.* rational considerate creatures, before they will become good Christians; the society hath been for some time resolved to attempt the education of their children, as the most probable method of effectually succeeding in this truly Christian design; in the hopes, that if they can train up the children in this the right way of salvation, through the divine blessing, they may persevere therein. By the direction of the society I sometime since wrote to Mr. Barclay, the worthy Rector of the Church in New-York, late the society's missionary to the Mohawk Indians, and to Mr. Ogilvie, their present missionary, to consult them in this affair, and to inquire their opinion what assist-

ance might be expected from the government of New-York towards the expense of carrying on this great work ; to which Mr. Barclay, in his letter dated June 6th, 1754, answered, that he had delivered the paragraph relating to this matter to the Lieutenant-Governor, Mr. Delancy, who promised to lay it before the next assembly ; but it is much to be feared, the present troublesome situation of affairs in America will prevent the assembly for some time at least from entering into this matter : wherefore the society, very desirous of proceeding in this momentous point, hath ordered me to inquire of you, Mr. President, whether, and upon what terms a number of Indian children may be received into the College for the Education of Youth in the City of New-York, there to be maintained and instructed in the Christian religion under your care and direction, at the expense of the society.

I have taken the liberty to trouble you with a box containing the Anniversary Sermon for the year 1755, and instructions for the missionaries upon the present situation of affairs in America ; of which, when you have taken as many as you please to distribute yourself, be pleased to deliver the rest to Mr. Barclay, with the letter accompanying them for him, to distribute as usual among the missionaries, &c. And there is likewise a parcel of books which have lain too long by me, with a letter for you, but from whom I do not remember. Your son was with me this morning, a very hopeful young divine, that will, I am satisfied, do good service to religion, and be an honour as well as a comfort to his father. I shall deliver this letter and the box to his care.

And am, Rev. Sir,

Your very affectionate servant and brother in Christ,  
PHILIP BEARCROFT.

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*Dr. Johnson to Dr. Bearcroft.*

REV. SIR,

I AM very much obliged to you for yours of March 26th, to which you see Mr. Barclay and I have replied jointly, so far



as concerns the society's proposal relating to educating Indian children, to which we can say nothing further till we have got Mr. Ogilvie, to whom we have written, to sound the dispositions of the Indians, and see whether any lads can be procured to accept of the society's most charitable and generous offer.

I also humbly thank you for sending that letter and bundle of books, which was from that most amiable young gentleman, Mr. Berkeley.

You are very obliging in expressing so kind an opinion of my son, and I cannot sufficiently express the obligations I am under to you and the gentlemen of the venerable board, for the great candour and kindness with which he has been received and treated, of which his letters from time to time have given me abundant testimony.

I am, &c.

S. JOHNSON.



*Archbishop Secker to Dr. Johnson.*

*Lambeth, Jan. 20, 1761.*

GOOD DR. JOHNSON,

THE university of Oxford have unanimously given Mr. Barclay, at my request, the degree of a Doctor of Divinity, by a diploma, which is in my hands, but shall be sent to the Doctor in such manner as he shall direct. Be pleased in the mean time to congratulate him from me on the justice done in this respect to his merit.

My further inquiries for tutors in your College, though diligent, continue to be unsuccessful. Nor do we find persons to supply our vacant missions, which are now seven or eight. Pray is Mr. Gibbs, of Simsbury, in a condition to do any duty properly, and what? And is there any hope that Mr. Lyons, of Brook-Haven, if removed with an admonition, would mend? I hope you will send us over good young men for missionaries when you can. We must supply the old parishes before we attempt to erect new ones.

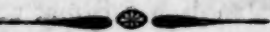
The king hath had no opportunity as yet of showing what

His dispositions are towards the American Churches, excepting that in general all his dispositions are good ; but whom he will consult particularly on this head, hath not hitherto appeared. I presume the Episcopal Clergy will transmit addresses to him, as their predecessors, when they were much fewer, did to the late king. This may lead him to inquire concerning them, and express himself in relation to them. If any such addresses come to me I will take the best care of them that I can.

You shall hear further, as occasion may require, from

Your loving brother,

THO. CANT.



*Archbishop Secker to Dr. Johnson.*

GOOD DR. JOHNSON,

I HAVE been a very bad correspondent, and scarcely dare promise to amend, though I purpose it, God willing. Besides much extraordinary business arising from the king's accession, marriage, and coronation, and two visitations of distant parts under my jurisdiction, I have had a severe fit of the stone, and am now under a second fit of the gout within these six months ; and must not hope in my 69th year, that these complaints will grow lighter, but expect to be overwhelmed with additional ones. However, I have forced myself to take up my pen, to make my excuse to you as well as I can.

You judged rightly from my letter of January 20, that I had written a former, which had not come to your hands. It was written November 4, 1760. I should have sent a duplicate of it soon after. But all that I can do now is, to send you a copy, and another proxy, that which accompanied it being, I presume, lost with it.

I thank you for your Draught of an Address for Bishops on a peace. Would to God both events were nearer than they seem to be at present. The right time to try is certainly when a peace is made, if circumstances afford any hope of success. But this is a matter of which you in America cannot judge ;

and, therefore, I beg you will attempt nothing without the advice of the Society or of the Bishops. The Address of the Clergy in and near Boston to the king upon his accession, which was sent to the late Bishop of London to be presented, never was presented, because he thought it mentioned Bishops prematurely. When I presented that which came from New-York, signed by you, I told the king that there had been one from New-England transmitted to Bishop Sherlock (who was dead when I spoke to his majesty), but that what he had done with it I knew not. I gave him that copy of the College Address which was under the common seal.

I have received a very obliging letter from the Clergy assembled at Philadelphia, May 29, 1761, on occasion of my letter to Mr. Macclenaghan, with a request that I would give leave for its being printed. But as I am assured that his party is declining, I thought it unnecessary.

Many thanks to you for the tracts which you have written and sent me. I have read them with much pleasure, as I hope many have done.

Before I received your letter informing me that Mr. Viets, a person I think unknown to me, desired he might come and be ordained to assist Mr. Gibbs, the society had ordered that a successor to Mr. Gibbs should be sent. But nothing hath been done in consequence of this order. And if Mr. Gibbs be in low circumstances, and the assistant will be content with part of the salary, that will be the better scheme.

Mr. Read, who seems to me a very prudent worthy man, hath been at Oxford, and made inquiry concerning Mr. Cooper, whom he seems desirous to have at New-York College, and probably hath written to you concerning him. His character in the university is very good, and he hath applied himself diligently to Hebrew this year. He is very willing to come to you, but only as vice-president. You will consider of this, and specify what you can afford to give; unless you have heard of any other person. I can hear of no other.

The new Bishop of London is a very able, and active, and spirited man; and hath much influence with some who have much influence with the king. I hope therefore that he will be very useful to the colonies.

Dr. Bearcroft is dead. And we have chosen as secretary



Dr. Daniel Burton, who was many years my chaplain, and is Chancellor of the Diocese of Oxford, and Canon of Christ Church; a very pious, and sensible, and diligent, and careful, and disinterested man; who, I am fully persuaded, will give entire satisfaction both on this side the water and on yours.

We receive complaints that Rye hath been vacant, and without the administration of the sacraments for a long time. But I think we have had no request to send a new missionary; and young Mr. Wetmore tells us that the minister must be chosen by the Vestry. I have directed our new secretary to see if he can find any thing in our books or papers about this matter. Old Mr. Wetmore was there before 1727.

Mr. Craig, missionary at Chester, in Pennsylvania, saith, that as he was appointed by the society before the people petitioned for a new minister, they are very backward in complying with any reasonable terms. He is coming over for his health, by which means we shall hear more particulars, and settle whether he shall return to them or not.

I have not learnt yet what is become of Mr. Camp since his return from the south. Mr. Lindsay, missionary at Trinity Bay, Newfoundland, hath left his mission, and seems too much confused and disordered in his head to be fit for any other. I am told from the newspapers that good Dr. Cutler is dead. Mr. James Greateon was ordained last year for his curate, with a view of making him his successor if proper.

The Convention which met at Philadelphia in May, 1760, sent word that the Church of Newcastle in that country was grown very thin, and that the other, and more numerous [I suppose at White-Clay] had refused to receive Mr. Ross for their missionary. Pray can you tell me what the reason of this is? And what becomes of those who have rejected Mr. Ross?

Mr. Moir, in North-Carolina, sends over large accounts of multitudes baptized by him. At the same time Governor Dobbs saith, he hears Mr. Moir doth but little, and doubts the truth of his numbers. Can you give me any information about this matter?

Mr. Martin, of St. Andrews, in South-Carolina, is come over hither, and hath very honourably told the society that he thinks his salary of thirty pounds a year might be better em-

ployed by them. I wish we had more such instances where circumstances will allow them. And I cannot help thinking that the laity of our Church abroad are not so liberal to their ministers as they might be, and as those of other denominations are, but lean too hard upon the society: in which, perhaps, their ministers sometimes encourage them, or connive at them, in order to live upon better terms with them. You will tell me whether I am right in this notion.

A strict examination hath been made here into the state of our Barbadoes affairs, which appears to have been very bad for many years past; and a new committee is appointed to watch over them more diligently for the future. At the head of this committee is Dr. Drummond, now Archbishop of York, a man of very extraordinary talents for business of all sorts. And I am persuaded that we shall reap great advantages from what shall be done.

I pray God to bless you, good Dr. Johnson, and beg you to pray for

Your loving brother,

THO. CANT.

Lambeth, Dec. 10, 1761.

(To be continued.)

[A Correspondent has requested us to publish the following.]

*Why art thou so full of heaviness, O my soul?*

*And why art thou disquieted within me?*

*Put thy trust in God.*

WHY droops the head, why languishes the eye?

What means the flowing tear, the frequent sigh?

Where are the lenient med'cines, to impart

Their balmy virtues to a bleeding heart?

So strong my anguish, so severe my pain,

Weak is philosophy, and reason vain;

Fancy no sweet ideas can suggest,

To still the raging tumult in my breast;

Nature and art supply fresh springs of care,  
 And each obtruding thought creates despair;  
 No scenes amuse me, that amused before,  
 And what delighted once, delights no more.  
 Though all creation beautiful appears,  
 And nature's aspect a rich verdure wears;  
 Yet still her bloom with sick'ning eyes I see,  
 And all her luxury is lost on me.

Come then, kind Death, thy sharpest steel prepare,  
 Here point the dart, and snatch me from despair—  
 But stop, O man! thy plaintive strains suppress,  
 With Christian patience learn to acquiesce;  
 The instructive voice of reason calmly hear,  
 And let religion check the flowing tear:  
 Whate'er the will of providence assigns,  
 'Tis infidelity alone repines;  
 But those who trust in God disdain to grieve,  
 And what our Father sends with joy receive;  
 Whose sharp correction testify his love  
 And certain blessings in the end will prove;  
 Who sees how man would err without control,  
 Afflicts the body, to preserve the soul,  
 And by chastizing part preserves the whole. }

Thus taught by faith, how weak it is, and vain  
 For man—mere dust and ashes—to complain!  
 My soul, with sad disquietude oppress,  
 Directs her flight to heaven, in search of rest;  
 And refuge takes (which peace at last will bring)  
 Beneath the shadow of the Almighty's wing:  
 On him I fix my mind, and place my trust,  
 A Being infinitely wise and just!  
 Then "be not thou disquieted, my soul,"  
 Have lively faith, and faith shall make thee whole;  
 When heaven inflicts, with calmness bear the stroke,  
 Since to repine is only to provoke;  
 Learn to adore the justice of thy God,  
 And kiss the sacred hand that holds the rod.  
 Since then afflictions are through mercy sent  
 To be of good the happy instrument,



Since for the noblest ends they were design'd,  
 To form the judgment, to improve the mind,  
 To curb our passions, to direct our love,  
 To awe mankind, and speak a God above ;  
 O may I view them with religion's eye,  
 Nor lose the garb of virtue till I die !  
 Hence shall I learn the bitter cup to bless,  
 And drink it as a draught of happiness ;  
 A wholesome potion, which, though mix'd with gall,  
 May still preserve my life, my soul, my all !  
 Thus fix'd my heart, though fruit should fail the vine,  
 The fig-tree sicken, and its bloom decline,  
 The labours of the olive be in vain,  
 And flocks infected perish on the plain ;  
 Though corn, and wine, and oil at once decrease,  
 The fields grow barren, and the harvest cease,  
 The baffled hinds their fruitless toil deplore,  
 And vales uncheerful laugh and sing no more,—  
 Yet still with gladness would I serve the Lord,  
 Adore his wisdom, and obey his word.

Hear then, O God ; receive a suppliant's prayer,  
 Soothe all my pangs, and snatch me from despair,  
 Illuminate my soul with gladsome rays,  
 And tune my voice to thy eternal praise :  
 Dispel the clouds of darkness from my eyes,  
 And make me know, that to be *good* is *wise* ;  
 Let Christian precepts all my soul employ,  
 And be not more my duty than my joy :  
 Hence shall I learn my talents to improve,  
 If *poor*, by *patience*, and if *rich*, by *love*.  
 If fortune smiles let me be virtue's friend,  
 And where I go let charity attend ;  
 Within my bosom let compassion dwell,  
 To soften all the woes which others feel ;  
 T' assuage by kind relief affliction's sighs,  
 And wipe the falling tear from widows' eyes ;  
 To feed the hungry, the distress'd to cheer,  
 The needy succour, and the feeble rear ;

Hence shall I scorn temptation's gilded bait,  
Look with contempt on all the pomp of state,  
And by humility be truly great. }  
But should it be thy blessed will to spread  
Clouds of thick darkness lowering o'er my head,  
Let me have grace to know they are design'd  
To check my follies, to correct my mind;  
Let me have grace to know in my distress  
I still to thee may have a free access,  
And be an heir, though all the world should frown,  
Of heavenly glory, and a future crown!  
From these reflections true contentment flows,  
Contentment, such as grandeur seldom knows!  
Hence in the lowly cot a relish springs  
Above the taste of courts, the pride of kings.  
Thus in the flood of wealth be thou my guide,  
And steer my course 'twixt avarice and pride;  
Or in the ebb of fortune teach my mind  
To know its duty, and to be resign'd;  
Prepare me to receive both good and ill,  
As the result of thy Almighty will!  
Thy will, whose chief design and general plan  
Tends to promote the happiness of man.  
Teach me with scorn to view the things below  
As gaudy phantoms and an empty show,  
But guide my wishes to the things above,  
As the sole object of a Christian's love;  
Make me reflect on my eternal home,  
A dying Saviour, and a life to come!  
Direct me virtue's happy course to run,  
And let me, as directed by thy Son, }  
In every station say—"Thy will be done."

## ECCLESIASTICAL INTELLIGENCE.

**T**HE General Convention of the Protestant Episcopal Church in the United States of America met at New-Haven, in May last. In the House of Bishops only two Bishops attended; the Right Rev. Bishop White, of Pennsylvania, and the Right Rev. Bishop Jarvis, of Connecticut. Bishop Clagget, of Maryland, had left his place of residence to attend the Convention, but was compelled, by indisposition, to return. The Right Rev. Bishop Provoost, and the Right Rev. Bishop Moore, of New-York, were prevented from attending by bodily disability; and the Right Rev. Bishop Madison, of Virginia, by engagements, which, in his estimation, did not admit of being dispensed with at this time. In the House of Clerical and Lay Deputies there were deputations from the Conventions of the Church in New-Hampshire, Massachusetts, Rhode-Island, Vermont, Connecticut, New-York, New-Jersey, Pennsylvania, and Maryland. From the Conventions of the Church in Delaware and South-Carolina there were no deputations.

Testimonials in favour of the Rev. John Henry Hobart, D. D. Bishop elect for the State of New-York, and the Rev. Alexander V. Griswold, Bishop elect for the Diocese composed of the States of New-Hampshire, Massachusetts, Rhode-Island, and Vermont, were unanimously signed by the House of Clerical and Lay Deputies, and laid before the House of Bishops. This House "informed the House of Clerical and Lay Deputies, that having received from them the testimonials of two Reverend Gentlemen elected to the Episcopacy, they lament that they cannot proceed to the consecration of those two Reverend Gentlemen during the session of this Convention, there being only two Bishops present; but they propose (God willing) to carry this design into effect in the city of New-York, as soon as possible after the rising of this Convention." The aforesaid Bishops elect were accordingly consecrated in Trinity Church, in the City of New-York, on Wednesday, the 29th of May; the Right Rev. Bishop White, of Pennsylvania, being presiding Bishop, and the Right Rev. Bishop Provoost, of New-York, and the Right Rev. Bishop Jarvis, of Connecticut, being present, and assisting.



A Canon of the General Convention, requiring the House of Clerical and Lay Deputies to draw up and lay before the House of Bishops a view of the state of the Church, the following was accordingly adopted by that House.

"The House of Clerical and Lay Deputies, in compliance with the requisitions of the 45th Canon, have taken a general view of the state of the Church, and respectfully offer to the House of Bishops the result of their inquiries. Time would not admit them to enter into a minute detail of every particular; but from the few observations they have made, and the documents that will accompany them, they hope the House of Bishops will be able to comply with the requisition of the above mentioned Canon, in regard to a pastoral letter.

*"New-Hampshire.*

"The number of Churches in this State has not increased, but respect for, and attachment to the Church seem to be growing in several places; and were there more Ministers there is reason to hope that it would soon be in a state of prosperity.

*"Massachusetts.*

"In some parts of this commonwealth, it is greatly to be lamented, that the Churches are in a state of derangement and decay; while in other places the congregations have increased.

*"Rhode-Island.*

"The congregations in this State, though few, are large, and, with the exception of the Church in Narraganset, there appears to be a degree of zeal and regularity that promise the happiest effect.

*"Vermont.*

"We are highly gratified to find that the Church in this

State is now organized, and that zealous exertions are making to promote its interest and advancement.

*“ Eastern Diocese in general.*

“ Although in these States, now formed into a Diocese, some irregularities have taken place, and there has been a want of attention to the Canons and Rules of the Church, particularly to the Canon which requires parochial reports to be made, yet the arrangements lately formed, and the exertions made to organize the Church, and to obtain for it an Episcopal head, yield a ground of hope that this branch of the Church of Christ will not only preserve, but even extend more and more the light of the blessed Gospel.

*“ Connecticut.*

“ In Connecticut we have reason to believe that the Canons and Rules of the Church are duly observed. Since the last General Convention between four and five hundred families have been added to the Church; the congregations are in a flourishing condition; a number of new Churches have been built, and, with the zeal and exertions of the Clergy, we may cherish the expectation, that the power as well as the form of godliness will greatly advance.

*“ New-York.*

“ Here it is believed that the Church is orderly and regular. Congregations are every year forming, and the old ones seem to maintain their usual ground. In the city of New-York, in particular, several new Churches have been built, and in the Diocese in general prosperity seems to attend the Church.

*“ New-Jersey.*

“ In this State the Church appears to conduct her affairs with regularity and attention. The congregations are not numerous, but they are generally orderly and attentive.

*" Pennsylvania.*

" From the documents laid before us, it appears that although the Bishop has called the attention of the Clergy to the requisition of the 45th Canon, still they have not presented their parochial reports, and the Convention is very partially attended. Many, however, of the Clergy and Laity are zealous and attentive. In the city of Philadelphia, and in some of the neighbouring counties new congregations have been formed, and Churches built, and the affairs of the Church are managed with attention and regularity.

*" Maryland.*

" The Church in Maryland is still in a deplorable condition; the zeal, however, manifested in some parts of the State, yields a hope, that she will again rise, and become a distinguished part of the Church in the United States.

" There being no representation from the States of Delaware, Virginia, and South-Carolina, and no copies of the journals of the Conventions of those States, this House are unable to speak with certainty as to the situation of the Churches in those districts. They fear, indeed, that the Church in Virginia is, from various causes, so depressed, that there is danger of her total ruin, unless great exertions, favoured by the blessing of providence, are employed to raise her. In South-Carolina, there is reason to believe, that a lively zeal for the interests of the Church prevails, which, guided by sound principles, has already suggested various measures, which promise great and lasting benefit. The House of Clerical and Lay Deputies beg leave to observe to the House of Bishops, that while the review in which they have been engaged of the state of the Church, affords too much cause for deploring her declension in some places where she once flourished, her prosperity in other parts, and her general situation justify the most sanguine hopes of her friends. With an increasing attachment to her Apostolic ministry, and her primitive forms, they trust there is a corresponding increase of that power of godliness, which the outward order of the Church is designed to excite and nourish.



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“ They pray for the Church and for themselves, your counsel, and the blessings of Almighty God.

“ Signed by order of the House of Clerical and Lay Deputies.

“ ISAAC WILKINS, President.”

The Pastoral Address, or Letter of the House of Bishops, drawn up likewise in conformity to the requisitions of a canon of the Church, shall appear in our next number.

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### COMMUNICATIONS.

Married, at Chester-Town, Maryland, on Teusday, the 23d of April, 1811, by the Rev. Simon Wilmer, Isaac Cannell, jun. Esq. to Miss Sarah Wilmer.

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ON Thursday, the 30th of May last, departed this life, SAMUEL CHAMBERLAINE, Esq. at his seat, near Oxford, in Talbot County, Maryland. Of this excellent man it may be aptly said, that he “ came to his grave in a full age, like as a shock of corn cometh in his season.” He died not only full of years, being in his 70th year, but full of faith and good works. Few men have passed through a long life so irreproachably, or have merited so well of their generation—yea, future generations shall call him blessed. If a character truly estimable and amiable, and a deportment generally most exemplary—if a life and demeanour fraught with equity, humility, meekness, charity, and piety—if these and other virtues of a kindred and unquestionable stamp and purity, with a long series of uniform and ever ready exertions in behalf of the community, and the Church to which he belonged, have any claims upon survivors for their admiration and esteem, this meed of just acknowledgment must and will be most liberally afforded in his instance. Sure we are, that qualities such as his will be considered with high and unreserved estimation at the resurrection of the just, through that Saviour in whom he trusted. Few men have we known so imbued and actuated by



that "fear of God" which is the sure, and the only sure principle of wisdom; and few whose rule of belief and practice was so immediately drawn from the holy oracles of divine truth. Invested thus with "the armour of God," he could contemplate, and did for some time before his departure, contemplate the universal Conqueror as making his slow, but sure approaches, and surveyed him without either fear or amazement. To use the language of that Church to which he was zealously and immutably devoted, he was "gathered to his fathers, having the testimony of a good conscience, in the communion of Christ's Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, in favour with God, and in perfect charity with the world."

In the heart of a numerous family who have survived him, he has left an ever grateful remembrance of the unequalled assiduity, tenderness, and complacency with which he taught and trained them from infant years. The friend bereaved, heaves the sigh of saddened recollection—even the minister of religion mourns over his tomb, and essays to give expression to that sorrow which Zion feels for her departed son. It is not the adulatory tear which is sometimes shed at the shrine of mere wealth and splendour, but the honest lamentation effused from the heart of undissembled concern and spontaneous condolence. This is offered alike by rich and by poor; for in the humblest lot and grade of life, were felt the cheering affability, and ever prompt attention of this good man, who had learned the rare virtue of "condescending to men of low estate." No grieving oppressor was he: he knew not to grind the faces of the poor—to withhold from the labourer his recompence—nor from the tenant his sympathy and consideration. He gave not with ostentatious hand to the prodigal and undeserving. For charitable, for religious and public uses, he was cheerful, steady and conscientious in his munificence. Nor was he liberal only in regard to pecuniary property. No man was more sensible of the value of a good name, and the scrupulous attention which common equity requires us to render to every person in this tenderest of all present interests. The golden rule he most sacredly observed in himself, and inculcated most happily upon all the members of his household, of "doing to others as he would they should

do unto him," at once in respect of character or reputation, and the ordinary intercourse of worldly transactions. Candour and integrity in him granted without solicitation, what a rigid course of justice has to demand and exact from many others. It was the ejaculation of one, who, though less emulous of virtue in his own person, yet wanted not sagacity to discern the advantage of religion and goodness, of real worth, and superiority of character in others,—“ Let me die the death of the righteous, and let my last end be like his !”

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Died, at Charleston, South-Carolina, in May last, Mr. THOMAS CORAM, aged 54 years.

The historian commemorates the great ; it is the nobler province of periodical publications, and especially of those devoted to the best interests of human nature, to embalm the memories of the *good*.

To this honourable epithet few men had a stronger claim than Mr. Coram. He was good in the general sense, and in the particular sense in which that word is used in a memorable passage of the sacred volume : “ Scarcely for a righteous man will one die ; yet peradventure for a good man,” a man strong in his attachments and active in his beneficence, “ some would even dare to die.”

Benevolence was his distinguishing trait. Indebted to heaven for a feeling heart, he had nurtured its sympathies with no common care. This was evinced by a remarkable inoffensiveness in conversation, in deportment, in conduct, I had almost added, in thought ; by the frequent and liberal devotion of talent, and labour, and property to the service of the poor ; and ultimately by the bequest of his whole estate to a valuable public charity. To do good was indeed his ruling desire, strong in death as it had been in life. But a few moments before the apoplexy which terminated his earthly being, he was engaged in an act of charity.

Mr. Coram was nearly allied to Captain Thomas Coram, of London, who instituted the Foundling Hospital of that city, and a school, long since extinct, on this continent, for the education of Indian females ; a gentleman whose name, dear to human nature, is enrolled on the same calendar with Benezet and Howard, and to whom biography bears this honourable

testimony :—" He was singularly endowed with every benevolent affection, and remarkably distinguished by his humanity."

Of no person indeed could this have been said with more truth, for he spent the greatest part of his life and all his fortune, in the service of the public ; and at last, from being the minister of charity, was forced to become her pensioner.

Mr. Coram took great delight in speaking of this worthy uncle. He was early taught by his father to admire him, a circumstance which may not a little have contributed to the formation of his own amiable character.

Beneficence, founded on Christian principles, is seldom unattended by other virtues. It met, in the person of Mr. Coram, with those domestic virtues which strengthen the ties of kindred, and render the bond of friendship indissoluble ; with a singular temperance, and that meekness which, we are told, is in the sight of God of great price.

But the spring, the crown and the glory of his virtue was piety. Animated by this sacred principle, he engaged in the duties of religion, and in conversation relating to it, with evident delight ; was constant in his attendance on the public services of the Church, and deliberately professed his faith in a Redeemer, his contrition and resolution to lead a new life again and again, at the altar of God.

It is declared by those most capable of judging, that the subject of this sketch was a favoured child of genius, and that he had attained no inconsiderable proficiency in an art\* which has the honour of numbering among its professors a disciple of the Redeemer. With his talents, however, the writer of these remarks feels that he has no farther concern, than to observe, that they did not interfere with his Christian humility ; that they were never prostituted to sensual, malevolent, or impious purposes ; that they were repeatedly consecrated, as those of the first masters of his profession, let it be mentioned to their honour, have been to the service of piety and charity ; and that they, seconded by industry, were the means, under the divine blessing, of amassing a little fortune destined to foster the

\* Mr. Coram was a limner by profession. A fine picture of our Saviour receiving little children at the hands of their mothers, executed by him, from an original of West, and presented to the orphans of Charleston, is now suspended in their chapel.



proudest institution\* of his country, to scatter consolation over the death bed of poverty, and to cause the heart of the orphan to leap for joy.

\* Mr. Coram was through life an ardent friend and frequent benefactor to the Orphan Asylum of Charleston, and has bequeathed all his property, at the decease of his widow, to that interesting institution.

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Various engagements of the Editor have unavoidably delayed the appearance of the present number. The next number will appear in the course of the ensuing month. Such editorial aid has been obtained, as will secure in future punctuality in the appearance of the Magazine.

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Died, on the 28th July, at New-Brunswick, New-Jersey, on her way to visit her friends at Trenton, in the 32d year of her age, Mrs. ELIZA HOW, consort of the Rev. Thomas Y. How, one of the Assistant Ministers of Trinity Church, in this city.

Rarely has even the female character exhibited greater tenderness and sweetness than those which characterized this amiable lady. These qualities, strengthened by a vigorous and well-improved understanding, were rendered more interesting by that unaffected piety which has fitted her for the presence of her Redeemer, whom she loved and served. During the illness which terminated in her premature death, she uttered no murmurs, expressing a perfect resignation to the will of God. Upon the near approach of death, she retained all her serenity, trusting for acceptance in the mercy of God through Jesus Christ.

Of manners modest and retiring, her worth was best known to her intimate friends and relatives, to whom she was endeared by the affectionate discharge of every duty—and to them her loss is irreparable.

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#### *ERRATA IN THE LAST NUMBER.*

- Page 90, line 12 from bottom, for "called" read "sealed."  
93, line 9 from bottom, for "faults" read "faculties."  
95, line 14, for "obliged" read "obeyed."  
96, line 5 from bottom, dele "of."  
96, note, line 6 from bottom, for "these" read "those."  
98, line 25, dele "and."